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Abstract

This book, a collection of materials which grew out of a teacher workshop on desegregation and intergroup relations, is intended to be of practical value to teachers and administrators in desegregated schools. Dealing with a variety of actual day-to-day problems faced by educators at the classroom and individual school building level in a desegregated school system, the articles describe and evaluate projects which emerged in response to these problems. Each of the 14 articles is preceded by an introduction and incorporates a variety of concrete and illustrative materials relevant to the inservice training programs for teachers. Among titles which reflect the wide range of subjects treated are; "A Student Body Walks Out"; "Situations to be Used for Role-Playing for the Purpose of Developing Empathy in Human Relations (Designed for and Used by Speech I Students)"; "Problems in Teaching Physical Education in a Desegregated School"; "Contributions of the School Newspaper to Desegregation and Integration Within Northeast Junior"; "Student Human Relations Committee--Ready or Not?"; and "Overlooked Considerations in Integrated Education." (JS)

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**perspectives and
suggestions for
teaching in**

DESEGREGATED
SCHOOLS

Edited by:

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Metropolitan Problems
in Education*

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INTRODUCTION

This pamphlet has been published for but one purpose: to help teachers and administrators in desegregated schools.

Most of the material included in it was prepared by teachers who participated in a workshop on desegregation and intergroup relations which the University of Missouri at Kansas City conducted for the Kansas City Public Schools under a grant from the Equal Educational Opportunities Office of the U. S. Office of Education in the fall of 1967 and the spring of 1968. The large majority of participants were teachers from Southeast Junior and Senior High Schools in Kansas City. As director of the workshop, I once again became very much aware of the relative nonexistence of material dealing directly and concretely with the daily problems faced by educators at the classroom and individual school building level and the possible things which they might do to make integration a successful experience for students, professionals, and parents in desegregated schools and communities.

Five years ago the same generalization might have been made concerning the absence of materials and suggestions rather directly addressed to the day-to-day problems of teachers and administrators in inner city schools. In the interim there has been a virtual flood of materials and suggestions on how and what to teach the economically disadvantaged child. Though much of these materials and suggestions understandably are of questionable value and often are contradictory or naive, at least teachers of children in the inner city —and the director of pre- or in-service training programs for these teachers —have somewhere to turn for concrete guidance in deciding what to do in the classroom this afternoon or tomorrow and in determining how to do it. With regard to guidance for working in desegregated situations, however, the situation today is much the same as it was five or ten years ago.

None of the ideas or suggestions treated in this pamphlet will guarantee that problems related to successful teaching or administration in the desegregated school are going to be solved overnight. In addition, an approach taken by one teacher or by the staff in one school may not work very well for teachers across the hall or in another school. As also has been apparent in our experience in conducting in-service training on teaching the economically disadvantaged, however, in general it can be said that the teacher who is really willing to try an approach which may have even a little potential for improving educational opportunities and/or solving classroom problems will experience some degree of success with that approach. Educators in desegregated or disadvantaged schools often face the most difficult challenge in American education. The job frequently is discouraging, and for this reason it is natural to respond primarily by griping about the many frustrations of an enormously difficult task. The most important ingredient for success, accordingly, often is the readiness to experiment with instructional or administrative emphases or practices different from those one may have become accustomed to or been taught in the past.

With this in mind, it is hoped that the suggestions described in this pamphlet will prove of value to educators groping for ways to provide the best possible educational programs and maintain the best possible human and intergroup relationships in desegregated schools. Obviously, a pamphlet such as this one constitutes only a small part of the effort needed to bring more potentially useful material to the attention of educators concerned with desegregation, but a beginning has to begin somewhere. Any credit that may be due for it should go to the contributors who made attempts to maintain sound educational situations in their schools and herein report on some aspect of these attempts, as well as to the many other participants who worked toward the same end but whose projects or reports could not be as easily adapted for inclusion in this pamphlet. D.U.L.

1. A Student Body Walks Out

BY RON BRINK

Introduction

It was one of those years when spring is so sandwiched between all the glories of winter and summer it is almost nonexistent. Before the close of school, those last few frantic weeks of tying off loose ends, the pavement was already steaming. Convertible tops were down and would stay down even through the cool evenings that would never come. Windows that were stuck from not being opened all winter were suddenly thrown wide open to give the slightest bit of breeze a chance to stir the classroom. But there was none. Students looking out the windows in a daze were reminded of their summer school experiences when trousers and dresses alike would stick to the hard desk seats. With each hot rod that roared down the boulevard every head would turn to follow its course—longing to be anywhere but in school.

Because no one was prepared for the heat of summer it was a most unpleasant experience. Many didn't want to be bothered. Many just wanted to be left alone. Most were restless. A neighbor sitting the next aisle over was too close. A touch was irritating.

Like Rip Van Winkle, many felt they had missed something. School was not the place to be. That was all past now. School was for last semester, three months ago, or even three weeks ago when, as walking to school, a pace quickened to keep warm, when a shout in the air would volley back as steam in the gray, crisp morning air. But this was summer. Or so it seemed. It was now time to begin summer activities.

But school wasn't out yet. There were still many things to do. Many important things. The cheerleaders had to be elected for the following year.

It had been a good year at Southeast. A typical high school had almost completed another typical year. In many respects the year had been uneventful. Perhaps this fact should be cause for concern. Perhaps this was to be the calm before the storm. Was this stagnancy to be a factor in the unrest that followed? Whatever, in the eyes of many, it had been a good year.

Southeast is a school of about 1650 students located at the entrance to Swope Park on the Southeastern edge of Kansas City. The community of Southeast is largely middle class. The area is an assemblage of picturesque boulevards and parkways with fountains and statuary as focal points. The community, once all white, has recently, in the past few years, been integrated. The school reflects the same trend. Once 100% white, it is now 60% white and 40% Negro, and the ratio is perceptibly reversing.

On a typical day late in the school year something very unusual happened. The community awakened to a bright, clear day. Adults of the community went to their places of employment and students began their journey to school. It was a typical school day in every way except for the fact that it was already hot by 8:00 a.m. and this was the day students had waited for all semester, the day when next year's cheerleaders would be chosen.

Any girl who wished to be a cheerleader simply displayed her talents before the student body in tryouts. Then that afternoon the students voted on those girls they wanted to represent the school as cheerleaders. No Negroes were elected.

The next day was a carbon copy of the preceding as far as the weather was concerned. But there was something in the air at Southeast. There was unrest and talk of walking out. There were small groups of students, mostly Negro, that congregated in the halls with anger and resentment in their voices. And then the first class bell rang. There was confusion in the upper halls. A group of Negro boys took chairs into the hall refusing to enter classes. Then a group of Negro students ~~were~~ was demanding a recount of the election, some a "fair election." The school was stunned. This was to be just another typical day at Southeast. But now all of these students in the halls shouting, talking in loud, angry voices among themselves. We had to get the day going again. But how?

Then the principal could be heard on the p. a. asking all Negro students to report to the auditorium for a closed meeting. At the conclusion of that meeting it seemed as if nothing had been settled. The same students were in the same halls making the same demands as before. Some wanted a revote. Some wanted an entirely new election. But of course they were not going to get it. At least not in 1967. That would have to come next year. It was time now for everyone to go back to his class, settle down and resume the day's routine.

However, in a matter of minutes faculty and administration were standing at windows and doors watching Negro students, in small groups at first, and then *en masse* file out the doors of the school.

Only a few moments went by before worried and anxious parents were telephoning the school regarding their child. White parents were demanding that their son or daughter be released immediately from school. Some parents were there in the next few minutes to get their child. It was not long then until the whites were gone, running out of the building into the bright sunshine of a warm, summer-like day. The halls and classrooms were now suddenly plunged into silence. There was an eerie quality about the cavernous structure when it was empty. And it was empty except for a few Negroes and whites that would not leave because school was where they were supposed to be and school was where they would stay.

The superintendent of schools along with administrative assistants came to the school and discussed the situation. It was decided that school would be in session the next day but that a meeting of students would take place in the auditorium during the second hour class period. (The text of that meeting is reproduced in this paper.) The participants were a cross section of students from the second hour classes. They were elected by the classes as a whole to represent the student body.

There is some speculation by the writer in the conclusion of this paper. However, the real use of this report probably is its utility as reference material. After significant events in the history of an institution are recorded, that record may be suggestive and useful when similar situations occur in other institutions.

Therefore, this report is concerned with that period in the near or distant future when others may find themselves confronted with circumstances like those experienced by the Southeast High School students, faculty and administration.

Mr. M_____, who has since been appointed the Assistant Superintendent in Charge of Human Relations, opened the meeting after a few incidental remarks. Students' actual names will not be used in the paper. Pseudonyms have been assigned each of the students. Each student will be identified as to race by (N) for Negro and (W) for white immediately following the pseudonym. Adults present will be identified by the first letter of their last name except for the principal of the school. He will be assigned a pseudonym. Among others in attendance: the Superintendent of Schools in Kansas City, an Assistant Superintendent, and a few members of the Southeast faculty.

A discussion of the accomplishments of the meeting follows the text.

The English usage in the text reflects the verbal account of the meeting.

The Meeting

Mr. M____: All the time through this, we run some terrible risks of getting emotional, upset and argumentative in place of getting at what the problems are. Now, you've heard an explanation of what the cafeteria rules are, you've heard Mr. Smith make a statement saying that his approach to this was wrong and we ought to let it drop now at this. I gather this happened yesterday and I would surmise that a lot of things happened under a good deal of pressure and excitement yesterday and second judgment today would be a lot better than whatever happened yesterday, probably. And it ought to be held now in the kind of judgment that a lot of us would wish that yesterday had never occurred. And it has, and yet there's some real sense now: trying to be logical about where do we go from here. And this is the chance now to get whatever these statements are that need to be made. Is . . . are . . . do you have a statement that's ready? (Inaudible reply) Well, then may I call on you next?

Sandy Haskell (N): Well, first of all my name is Linda M. and I'm a senior here at Southeast High School. Well, the issue, that we've been, mostly this trouble has been started on is cheerleading. The Negro students would like to be represented; at least the athletes would by a Negro cheerleader. Our school plays football, basketball, and track. And many students on these teams are Negroes, and a Negro doesn't want to go out and play on the field, fight hard for the team, then win half the time, and then don't have a Negro cheerin' for them. Well, see, and if a Negro gets up ahead of a student body and they couldn't cheer or they couldn't do a flip, we could understand if they couldn't make cheerleading. But the two Negro, we had four Negroes, but we had two (that) represented us real well: (Charlotte Jones and Margaret Lewis) Charlotte was excellent, I . . . I . . . I'm not an expert on stating how good she is, but from my judgment I knew she was good and the majority of the white people here knew she was good too. But do you realize that when we're votin' for cheerleaders we have to vote for six cheerleaders and we vote for four of you all's cheerleaders, white cheerleaders, Caucasians, and then we have to vote for only two Negro. But we givin' you all a vote but then you all can't sit back and vote for us, but still we can vote for you all; see, we puttin' your cheerleaders in, but you're not puttin' our cheerleaders in. And that's what we're fightin' for. (Her voice is shaky as a number present break into applause.)

Jim Franklin (N): O.K. First of all, I'd like to say that some of you might not like what I've said in the past and what I'm going to say here today, but it's representing me as an individual and I hope quite a few of the other students. I agree with you on the issue. I'm an athlete and I do want a Negro cheerleader, but the thing that appalled me was the people that you have leading you. Yesterday is yesterday. It's gone and done. There's nothing we can stop. We can't stop our name from being torn down because it's already been done.

And the issue might have been worthy of yesterday . . . I don't think it was. But what happened yesterday could have been avoided. Today, the thing that was disgusting was that this morning I looked in the halls and you had the same people leading you; you didn't have the athletes. The athletes tried to get together yesterday and say something about it. You didn't have the athletes. You had the people that didn't do anything, people that don't do anything for this school but destroy it. (Burst of applause and cheers) Some of these people haven't been in school all year. (Trying to speak over the cheering) All right . . . all right . . . wait a minute. Just a minute. I'm not through. All right, you want me to prove a point? All right. Some of the male leaders. I'd like about three of the male leaders of this movement yesterday to stand, please. (Some of the students sitting down front are beginning to mumble, some of them saying things to Jim Franklin as he talks. A student from the back: "The what?") Three of the male leaders who were leading this group in the . . . (more talking from the audience. Someone says "Here they are" and Jim Franklin replies) All right, where are they? All right. Did you walk out?

Louis Gray (N): Yeah, I walked out.

Jim Franklin: You didn't walk out.

Louis Gray: Yeah. Uh, wait a minute, hold it. I got out of my second hour . . . I didn't go to my second hour class. Look, yesterday we brought attention to the problem. Otherwise, we'd be . . . we'd be in the same bind that we've been in for the last ten years. (Applause and cheering)

Frank Malone (N): Wait a minute . . . wait a minute . . . yesterday I agreed that this so-called riot, it wasn't really a riot, this so-called riot, well, it wasn't no good. O.K. But in those, what three hours, four hours, we caused more, we got, I mean we caused more (prompting from audience) attention than we have in the last seven years here at Southeast.

Jim Franklin: But let me ask you a question. Can any more be done now as a result of that riot? (Many call out "yes") . . . that couldn't be done yesterday? All right . . . all right . . . we have a leader here. All right . . . what have you done for this school?

Henry Barnes (N): What have I done?

Jim Franklin: What have you done for this school?

Henry Barnes: What have I had a chance to do?

Jim Franklin: What have you done for this school?

Henry Barnes: What have I had a chance to do? Well, uh . . . uh . . . uh . . . uh . . . I'm think I'm a pretty good representative . . . uh . . . I'm . . . I'm . . . uh . . . I play football.

Jim Franklin: But you didn't stay out.

Henry Barnes: Uh . . . Uh . . .

Jim Franklin: But you didn't stay out . . . You were willing to work this problem out . . .

Henry Barnes: Yes, I think most of the students were.

Jim Franklin: . . . rather than a mob action. (Heckling can be heard in the background) Wait a minute . . . wait a minute . . . I . . . I . . . I want to say something. I want to say something. But do you think . . . do you think this mob action did us any good? Do you think it really represented us (the Negro students)? Everybody yellin'?

Henry Barnes: O.K. The whole thing . . . the whole cookie in the jar . . . when . . . when the whole . . . when the whole jar broke . . . the main thing that happened is when the whites ran out . . . out of school. (Cheering) Now that's what happened. O.K. But when you said . . . when you say . . . when you say that why did we leave . . . why did we leave . . . well, most of the teachers asked us to leave. 'Cause I know, I went to some of my classes and I was locked out.

Jules Belasco (N): What was we gonna do; stand and let 'em hit us when our back was turned? (Confusion)

Mr. M_____: Please . . . again now . . . again now . . . please . . . again now, please . . . please, take your seats, please . . . take, take your seats, please. Fellas.

Henry Barnes: Take your seats.

Mr. M_____: Take your seats, please. (More confusion. At this point, students were ganging up around the front of the room and the police officers that were lined up across the back of the auditorium, by the doors, were making they way down the aisles helping students back to their seats.)

Police Officer: There are too many up here.

Mr. M_____: Take your seats, please. Take your seats, please. Take your seats, please. Sit down. I'll get to you. Take . . . take your seats, please. I . . . I tried to get those of you who felt that you had a prepared statement to make down in front to be represented and get your prepared statement in. Now, it looks like it was a bit of poor judgment on my part because the lack of control certainly showed through. Now, again I ask you, please, if you do want to have a chance to make a statement; if you do want to have a chance to be a part of, uh, trying to find a way through the problem we want to give you that kind of chance. Uh, the point of arguing further today is a little bit useless. See, we've gone past some of those things. Seems to me, also, the point of trying to find a way to blame somebody else for yesterday or to make accusations about yesterday . . . we've probably gone past the point. Now, what we really have to think about now is, in spite of all the things that happened yesterday, in spite of all the tension that exists, what is there that now can be done, what way ahead do you have? Now, rather than risk again having the kind of confusion that we just now had I'd just like to recognize people individually; give you some chance to ha . . . make your statement, but will you try now, again, to make your statement in terms of, what happened has happened, and how do we now proceed? Now, would you each of you, just resolve to hold your place and hold your seat until you can be recognized, and we'll try and do that. Now, it's going to be hard to get around to you all; it will be very hard if you speak at length, so won't you speak as quickly and as, as directly as you can to this? (Recognizing a student) This fella in the red jacket, please.

Paul Dorsey (W): Well, I realize that, uh, the teams are, uh, a good percentage Negro. And, uh, we left the voting to the student body to elect the cheerleaders. Now, if we had the lettermen elect the cheerleaders. Now, if we had the lettermen elect the cheerleaders, it would have been a different story. Uh, the Negroes, if I was a Negro player on the team, I . . . I could see their point. I'd want a Negro cheerleader, too. But you got to take into consideration that in maybe three more years there will be a higher percentage of Negroes than there are white. (Heckling) Now, this wasn't . . . just wait . . . just wait a second. Right now the Negroes in this school are the minority group, and the majority, like throughout the nation, rules the country. Now, you take into consideration about three years from now the whites in this school are going to be the minority and they . . . and they could get up and say, uh, "We want a white cheerleader." Well, all the rest of 'em are going to be Negroes. Now, uh, this, this same situation as there is right now. And, uh, if you guys, if the Negroes wanted a cheerleader this year they should organize and say, "Well, we're all going to vote for this one." (Audience reaction) Now, some . . . now, just . . . now, some of . . . now, some of the white kids in the school even voted Negro, huh? There were . . . there were a hundred and twenty more white votes than the total number of Negroes in the school. (Student reaction) Well, all's I want to say is that, uh, if, if we did this, if we messed this up, right now by lettin' the minority win, what would our round table representatives, how would they be elected? (Applause) It would just mess up the whole school government.

Mr. M____: No, now, what you . . . what you've had here is one expression of a point of view. And this expression of a point of view is to sort of let the majority rule. Ah, there are some other points of view which is the point of view of getting a fair representation, a cross sectional representation, the kind of representation that everybody feels more comfortable with. Now, is there somebody who could comment about how to get this kind of a representation and make some positive statement along this line? (Recognizing a student) Would you like to do that?

Steve Murray (N): Ah, well, first of all only thing I have to say that a school that is segregated and a school that is integrated cannot be operated the same way. So, first of all, when the Negroes start comin' in I think they could have changed some of their administration.

Mr. M____: You're, what you're saying here is that you'd like to see some adjustments in policies and practices?

Steve Murray: Yes, and these adjustments should have been made a long time ago. (Burst of applause and shouts)

Mr. M____: All right, now, and, again, trying awfully hard now to get some thought in this. What you've said is that, the present system of the majority rule may have some flaws in it and there ought to be developed some system that's more representative and that gets a better job done. And that you'd like to see a way through to work on this. Now, how? What's the machinery by which the student body can have some share in looking at this problem, not in anger and in debate, but in some thoughtfulness in working it through. Now, could we have a spokesman along that line some place? (Recognizing a student) Are you . . . all right.

Ron Barker (N): First of all I'd like to say, ah, the last speaker said that minority doesn't have rights. So, if he said, in effect, that the minority doesn't have rights. But, uh, the minority at this school, the minority of Negroes do put money into this school: the cafeteria, school activities and extra-curricular activities. And I think that we should . . . (cut off by Mr. M____)

Mr. M____: Well, now, let, let me interrupt and say I think we would agree that you have rights. I think the question is now, how can these things, how can we express them? Or, how can we work it through ?

Don Payne (N): There are different ways to do this. We could make it so that we (the Negro) have an equal vote. In the first place, everybody, everyone's been sayin' how we have to vote for five, five Caucasians for one Negro. Well, this should be outlawed. Say we could vote for one person. (The rest of his statement is lost in confusion)

Mr. M____: Well, now, your suggestion is that you look at the voting procedures and see if there's a way to change the voting procedures themselves and get this included. Uh, again now, we're looking for solutions to the problem. What is a possible solution to the problem? What's a way to go through it and to solve it? (Recognizing a student) This fella in the yellow shirt here, please.

Ralph Greer (W): First of all, I'd like to say that I was also in the cafeteria when Bill was up there. And he, he wasn't the one that started it. He was swung on in doing his duties, so that he was in the right. (Applause) And second of all, I think that, that everybody has the right to protest and this is the way in which you can change rules. I think that it is unfortunate that the walkout turned into what it did, because I don't see how that you will change the cheerleaders this year. It's, it's unfortunate. Your, mis . . . mistake was in doing it violently and in leaving the school and coming back. If you had left the school and stayed out of it, it might have been different, but when you came back and walked the halls and were causing trouble this just ruined your whole principle and ruined your idea. (Applause) And . . . third of all, I have a suggestion.

Mr. M_____: Now, you'll have to sit down: we can't go ahead. What we want to do now is talk about how do you go forward from here; what do you do about the situation now.

Ralph Greer: If, if you'll recall in, in Missouri, uh, charters of corporations you find that minority groups can get their rule by using their votes not in having to vote for five or six different candidates, but if they wish they can place all their votes into one candidate. And if we change the rule this way, for next year, so that when we voted at the end of next year, at the end of next year you can place all your votes into one person. This year is too late. You ruined your chance. (Audience reaction)

Mr. M_____: Now, again, I've tried to; again I'm trying once more to try to get your logical thought. Now, be patient won't you, please? Enough excitement and enough turbulence has already happened and I know it's awfully easy to keep talking about yesterday because it's on everybody's mind. But, what you've got here now, I've got a coach down here in the front row, and, and, and, be patient with me, if I don't play the game your way, why maybe I'll still straighten up after awhile. But, now, you've still got to think in terms of what can you do from here. Now, I think the suggestion is beginning to come out that you can develop some changes in the election procedure and that these changes in the election procedure can be made effective; and the question is whether or not you could find something to do that would be more immediate than next year. (Recognizing a student) Now, do you have a comment about how to work forward with this?

Susan Roseburr (N): Uhm, hum. I have one thing to say. I don't know who Mr. H_____ is. (The superintendent of schools.) (Subdued laughter)

Mr. M_____: Mr. H_____ is superintendent of schools, and Mr. H_____ is right over there.

Susan Roseburr: Well, I have one thing. Mr. M_____, there was a plan brought to Mr. Johnson yesterday about havin' seven varsity and "B" team cheerleaders. The white kids didn't like this idea. Well, I liked it. And, Mr. H_____, there was, there was a statement in the paper about this, and you all were supposed to have talked about it. Mr. Johnson was supposed to have talked to you about it. What was your decision? That's what we want to know. That's all we want to know about the cheerleading.

Mr. M_____: Your question is: whether or not a decision . . .

Susan Roseburr: . . . whether a decision . . .

Mr. M_____: . . . has been made and all the discussion at this point has been along the line of saying that the whole issue, everything about it, yesterday, still remains unreconciled, we don't have any answers. Now, let's see if I can check that opinion with the people who are here that would know. Mr. H_____, uh, as I understand it, what we're working with is how do we go forward from here? And we haven't come to a point of saying what is the best way forward from here. (Turning to Mr. H____) Do I express that correctly? (No verbal reply) And, uh, Mr. Johnson, I think we've said the same thing here that we've (there is a portion of about two words here that was left off the tape) . . . and we're at the pausing point and we don't really know quite how we're going to proceed from here.

Susan Roseburr: Well, I have one more point. Is it legal to have seven cheerleaders?

Mr. M____: The rules of the school were made by the school. I assume that at some time or other they were . . . (There is some heckling in the background)

Susan Roseburr: (To the hecklers) would you all listen to him?

Mr. M____: The rules of the school were at some time or other made by the school, the student body, or some group here made the rules, like any government that governs itself, there are times when you change the rules. You work through them and you decide which are the ways to change and which would be better. Now, I would imagine that a lot of the rules here are of long standing and some, maybe, are more recent. But, at least they were developed and they were thought through and the same process could go on again. I think the point is: how do you arrive at that? See, there are two things to do: There is a way to be angry and just sort of flare up, everybody's mad about what happened. The other way is to try to find some sensible way by which everybody who's concerned in this matter can have a way, or suggestion, or an idea and get that considered.

Bill Ryan (N): Can you tell us the way we can get answers?

Mr. M____: Well, but you're . . .

Susan Roseburr: That is our way. We want to know. Can we have seven cheerleaders?

Mr. M____: Well . . . (commotion) Let's . . .

Susan Roseburr: Our question . . .

Mr. M____: Well . . . there isn't . . . there isn't a yes or no answer. You see, you might have seven, or you might have eight, or ten, or you might have some other number.

Susan Roseburr: Seven will do.

Mr. M____: But, the question still would be: if you have seven, which seven?

Susan Roseburr: We know.

Mr. M____: And if you have seven, how are these chosen? And then, what problems, also, must face the student body in decisions like this next year? How can you set up a procedure that works forward from here? Now, again, I must ask you, I must ask you now to offer ideas in terms of how do you go forward from here. Now, Mr. H____, I don't want to cut out the chance that you may have to speak. Uh, there is a cheerleader . . .

Helen Givens (W): I'm not, but I got an idea.

Mr. M_____: All right. You have an idea about how to go forward from here?

Helen Givens: Yes.

Mr. M_____: All right.

Helen Givens: Well, first of all I want to say this whole situation hurts. The upperclassmen know it if the underclassmen don't. Us whites and colored kids have tried real hard to get along with each other. And we've got, us white kids, have got just as many colored friends as we do white, and we don't want to lose any of 'em over this. But, as far as the question as, of cheerleading goes, and I know you're gonna get upset and you're gonna start yellin' but would you just wait a minute. If you stop and think, now, fair is fair. If you're gonna have seven cheerleaders, you let it be the girl that came in seventh, not tenth place. (Cheering and applauding) If you want . . . why . . . O.K. some of you, some of you are sayin' kick off one of them and put on them. Well, why should we? She came, the girl that came in seventh (commotion), it was a fair vote. (More commotion)

Mr. M_____: Now, now, really you . . . really you came up here under some, under some wrong pretenses. You told me that you would have a plan to go on.

Helen Givens: Well, seven . . .

Mr. M_____: No. Now, here again, now, let me see now if I can pin down the issue. Now, think again with me. Is . . . isn't the real issue, isn't the real issue not whether or not you have so many cheerleaders, but whether or not the cheerleading section, the team, regardless of how many there are, represent both Negro and white leaders? So the problem here is: how do you get a representative, a representative team? Now, again, I have to ask you to sit down because when we had our excitement awhile ago it's because everybody clustered up down here. So, please, won't you sit down? Now, again, your thoughts have to be directed, not at the errors, or the misfortunes, or the problems, or whatever it was that has already happened, but in face of the feeling we have here, and the need to get a representative, some kind of representative cheerleading team, that is, represents the student body which has both Negroes and whites. How can you proceed that's a fair and a just way from here? Would it be possible for you to elect some working group made up of both Negroes and whites to solve this problem? (Mumbling in the background) Can your Negro, uh, uh, and white issues that exist between you, can they be studied in, uh, some kind of a thoughtful way? Is it possible, for instance, for a student body group like your round table to tackle this? Could you choose a special working committee that just has this problem in mind? (The bell is ringing in the background) There, there has to be some machinery developed, that you will accept and that you can have trust and confidence in; that you will let study this problem and find a way through. Now, remember, even though you get at the problem for right now, school is going to keep next year, too, so you have to lay groundwork so that issues like this can get solved and taken care of next year. Mr. W_____, would you like to use this?

Mr. W_____: No, no. I just want to say something. The kids tell me that, uh, the beginning of fourth hour starts . . .

Mr. M_____: All right.

Mr. W_____: So that . . .

Mr. M_____: Mr. W_____'s reminding me that the fourth hour begins soon, that you've got some tests coming up and that you want to recognize that fact, too. Now, is there a way, is there a way that you can offer now, some idea about how some smaller group of people in whom you have confidence could be chosen to work through this prbolem? (Recognizing a student) Now do you have a comment on that? (Reply) All right.

Debbie Holt (W): (A cheerleader) I want everyone to listen to me. I agree with Sandy Haskell when she got up here, that, when you vote, and the colored vote, and the white vote, then when the colored vote for three girls that are up they have to vote for three white, too. But, then again, only three gir . . . colored girls tried out. But listen, if let's say that next year you got, you worked all year, get seven colored girls to try out and . . . (the rest of her comment is lost due to faulty equipment)

Mr. M_____: I, I want to call on Mr. H_____, the superintendent of schools.

Mr. H_____: Yesterday, I indicated that I wanted to have an opportunity to meet with a cross-section of students here, and also would be pleased to meet with parents who wanted to come and discuss not only the cheerleading problem, which I know is very real to you, but also to discuss some other problems in the community dealing with integration, of which this matter of the selection of cheerleaders is just one aspect of it. Now, one young man here, oh let me, let me say something else first. While the two meetings, both would have required more time to have come to a conclusion, I do feel that I have a better understanding of your feelings and of some of the facts with respect to selecting the cheerleader and to other rules and regulations and attitudes. Now, one young man did say that you have to consider an integrated school a little differently from a segregated school, and I can't disagree with that. I have observed many schools, both here and other places in the country. (The five-minute passing bell can be heard in the background) where integration creates new problems and new circumstances, and both the Negro and the white have to be realistic about it. The thing that concerns me is that there seems to be a situation in here in which there is some sharp division with respect to race, and with respect to numbers. If we have integration, we think of the key word in the word integration which means integer, which means a unit in which, because of the new problems caused by integration we have to find new solutions to work as a unit. Now, the question has been directly posed to me, "What about the seven cheerleaders?" I have not yet, uh, in my own judgment, resolved the situation because I still have one or two questions that I want to have answered by, uh, some other people. Now, I would like to say that, first of all, that insofar as the school authorities, and insofar as the police are concerned, that the very fact of trouble, threats, violence, that kind of thing; regardless of the causes, there's no justification for that kind of thing. Now, we've got real problems. But we're not going to solve problems that way, on either side. So, I want to give that assurance and I know I have the support of the chief, Kelley, and others, that this will not be the solution. Secondly, I think we need to realize that we have to establish procedures under which to operate whether it be selecting somebody for the cafeteria, cheerleader, athlete, or anybody else. And maybe the procedures need to be examined. And, I feel, and I would like to come up with some concrete proposals, that there is a way by the pooling of your ideas through a smaller group of representative people that we can, over a period of time, locate those spots in the administration and the rules of the student government, cafeteria operation, whatever it be, that we can come up and endeavor to accommodate the problems of integration and still work under orderly processes. Now, that can be done, I think. It's going to take some time. Now, the purpose of the meetings which we called which was fact-finding in determination of feelings and attitudes has been resolved as far as I'm concerned and I will report the situations to the board of education and we will come to you before the end of school with concrete proposals with respect to these problems of the cheerleader and also with ways of trying to work out other situations here in the school. I appreciate your coming; I know many of you do have an examination this fourth hour and that is a very important thing. The meeting is adjourned.

Class Discussion

Just a few weeks shy of a year had passed since that meeting and the subsequent walkout of students. A great deal of thought and reflection had been given those anxious days almost a year past. What do people recall of an incident that happened a year ago? What issues stand out when remembering the past? And because they stand out, what relevance do they have to righting injustices and bettering conditions?

After a year's time the tape of that meeting was played to two advanced speech classes at Southeast. At the conclusion of the tape the two classes were asked to comment on the following questions: "Did the meeting accomplish anything? If so, what? If not, why?" A tape was then made of that student-led discussion and the following is the result. The entire text of that discussion is not reproduced here, but only select, significant comments. Repetition was the criteria for deletion. Again, the students taking part in the discussion will be identified by a pseudonym.

Pat Jamerson (N): Uh, I think that the meeting accomplished, uh, very little in the way of finding a solution for the problem. But, it accomplished, uh, uh, something in that it, uh, gave the people who came to the meeting, uh, a way of releasing the tensions that were built up and it gave them a way of, uh, uh, getting things off their chest. And then I think there were several solutions to the problem that were given. I think, uh, interference by the administration was kind of, uh, detrimental to the whole meeting, and it would have been a lot better without the interference.

John Billings (W): (Moderator) I think M_____, the commentator for the discussion for the meeting, wouldn't really give any of the students a chance. I mean, I don't know, I gave some of them a chance to a solution but half of them he cut off and they'd just get up there and say their ideas and what they thought about the situation at present, but, but, as he kept saying, "All right, we have to find out where do we go from here," and I think that meeting never did go from there; they just stayed at the present and talked about the past.

Much of the class discussion had to be cut out here because the students were more concerned with their own solutions to the problems than they were with what the meeting accomplished.

Sally Ray (W): I think that, uh, it accomplished nothing right away, you know, as far as the meeting is concerned, and, because that would be impossible to accomplish such a, I mean to find a workable solution for such a problem that's been existing for such a long time. I mean, if we had been able to find a workable solution then the whole nation would have been able to find one. And, uh, so, as far as this year I think are very good. I mean, the Negro has been able to be put more in the spotlight and been able to show more what he can do, and there is a great deal of resentment for this. Yes, of course there is, because that's just natural, I mean, because after a hundred years or so the Negro has finally, you know, being recognized and that's sort of a hard thing for white people to realize. But I look at it this way: that, uh, I'd rather have my children grow up and go to an integrated school and not even really know what the word integrated means; it would just be natural for them to go.

John Billings (W): And I think the way the meeting was run has something to do with it. I think it was run lousy. They didn't have the order that was necessary that could solve any problems.

Frank James (W): Well, I think there was so much confusion I don't really see how they could have solved anything at that meeting. And tension, there were, there were policemen lined up across the back. The atmosphere was not good for a student to explain his views or anything. I think the meetings that followed after that, the meetings down in room eleven were much more successful. The tension wasn't nearly so high, and the students were settled down and were beginning to look each other's point of view.

Jane Mace (W): I don't even think the meeting was designed to solve any problems. It was just sort of a calm way to blow off steam without causing any more trouble. Because that's exactly what the children did. They just blew off all their steam, and instead of arguing with them he just agreed or just kept silent.

John Billings (W): I think the meeting was just to satisfy the Negroes at that time. They were wanting some action and so I think by this meeting, they thought they were getting something done, I mean we're getting something by this meeting.

Pat Jamerson (N): I disagree. I think that after this meeting in the auditorium, they were beginning to see that there was a problem and that there needed to be a solution to the problem. And I just think that it was a sincere effort to try and find a solution.

Hal Taylor (W): Well, I don't think it accomplished anything because it was too soon after it all happened. Everyone was hot and argumentative and no one wanted to find a solution to the problem.

Charlotte Stone (N): (Moderator) Do you think it was too soon, or do you think there were just too many people?

Hal Taylor: Well, that, too. But I think the adminstration should have worked out something; I don't think they should have had that meeting at all.

Margaret Dunn: I don't think this first meeting did anything. They just let the people know they were mad. But I think the main fault of this meeting was that there were just too many people.

Jane Herring (N): I don't think there were too many people. I just think the meeting was too soon after the happening.

Herbert Johnson (W): Something that fired everyone up that I talked to was that they brought in people from the downtown office to try and settle the problem and this just went against everybody's grain because the downtown office was using a little guide book telling what to do and what not to do and you can't cover a situation like that with a stereotype of do's and don'ts.

Hal Taylor: Well, I agree. And what I said before, if our own administration had taken a firmer stand in the matter with less outside help, it might have been better.

Barry Thomas (W): I think this meeting was a big mistake. I think if the administration had taken a firmer stand, if the administration had said, "If there's going to be a walkout, no matter what race you are, you don't come back," there wouldn't have been any walkout.

Jane Herring (N): Well, I really don't think the meeting accomplished anything. But if they hadn't given this meeting to the Negroes, they would have just been out in the halls and then the trouble would have really started.

Ty Farmer (N): I think the meeting did accomplish something in that the administration was able to hear the opinions of different students.

Barry Thomas: I don't think the meeting accomplished anything because

	as far as I can tell, nothing's been done, except they put one Negro on the cheerleading squad.
Debbie Smart:	Well, I think the meeting did accomplish something. This year I think there is much better understanding between the white and Negro. Things are much more integrated.
Herbert Johnson:	Well, I think we can look on this in two ways. The meeting didn't accomplish anything in that it brought in an administration from downtown that was not familiar with our situation. The meeting did accomplish something in that it gave those concerned a wealth of material to use in the future when another outbreak like this occurs.
Giget Gomer (W):	I don't think it accomplished anything. Because the white kids were just talking to the white kids and the Negroes to the Negroes.
Bob Lancer (W):	I don't think it accomplished anything. The policemen had to come down the aisles and settle everything all over again, so in a real sense, all we had was another riot.
Joan Strange (N):	Well, I don't think it accomplished anything at all. In fact most of the Negroes enjoyed the holiday they got from school. I know I did. I did want a cheerleader, but it was a free day.

The consensus of opinion from these advanced speech students who were enrolled Southeast Senior in 1967 was that if anything the meeting of students in the Southeast auditorium accomplished very little.

Conclusion

On a typical school day late in the year 1967 students filed into Southeast High School with the intention of voting on their favorite candidates for cheerleader. The weather was very nice that day and it was a typical school day in every respect except that by early afternoon of the next day the student body had walked out.

The debates and meetings held by students and administration in a desegregated school over policies and traditions of the school are healthy and should not be stifled. A rigorous examination of the whole local school organization is regularly needed for the good of all students in a changing school. Often issues get blown out of proportion by rumors, mass media and by idle imaginations. The disturbing element that developed from the cheerleader incident was the walkout of students. The walkout, not directly related to the personality differences among the students, was a reflection of an unhealthy attitude on the part of many students. School administrations must take a long and serious look at the attitudes of students today. A few young people, those males that took chairs into the halls and refused to attend classes, are influencing many others. These same students have a disregard for rules and policies presumably set up for the common good of all. This cannot be tolerated. As Mr. H_____ said in his conclusion, ". . . insofar as the school authorities, and insofar as the police are concerned that the very real fact of trouble, threats, violence, that kind of thing; regardless of the causes, there's no justification for that kind of thing. Now, we've got real problems. But we're not going to solve problems that way, on either side."

Had an official of Southeast High School spoken to those few students refusing to go to class the morning of the walkout as individuals outside the law, the walkout might have been prevented. But without looking in depth at our problems are we just covering our wounds with dirty bandages? Had those students, those "leaders," been told they were to get back to their class immediately or suffer expulsion from school, Southeast might have been spared the embarrassment of a mass walkout. But how long can we go on just meeting our immediate needs? Will we not some day have to take off that dirty bandage, and see what is really wrong with our ills? So often what is immediate is applicable.

All of us in a free, democratic society must live by rules and conventions and we must have strong leaders to guide us. As Jim Franklin said in the meeting, ". . . but the thing that appalled me was the people that you have leading you." Leaders must be chosen or elected with great care. They must be of the highest ideals and standards. As Jim continued, "Today, the thing that was disgusting was that this morning I looked in the halls and you had the same people leading you; you didn't have the athletes. You had the people that didn't do anything, people that don't do anything for this school but destroy it."

Did the walkout accomplish anything? The following is a quote from Louis Gray who was in the meeting. Louis said in the meeting, "Look, yesterday we brought attention to the problem. Otherwise, we'd be, we'd be in the same bind that we've been in for the last ten years."

Yes, it is true, attention was brought to existing problems at Southeast. Within a year's time a Southeast Human Relations Council had been formed with students of both races joining with faculty and administration in regular round table discussions concerning problems and possible solutions in race relations at the school. Southeast was not free of problems by any means but we were well on our way. In 1968 there seemed to be better understanding between students and administration and among the students themselves. There was more tolerance and a genuine desire to bridge differences and disagreements. In general, faculty and administration took a deeper interest in the students. And students, in their concern over issues, were more responsive to teachers. Individual conferences between student and teacher were being conducted frequently. Therefore, the desire to improve conditions, brought on by the realization that we do have real and pressing problems, was the first and greatest change at Southeast in 1968.

The election of cheerleaders was handled differently in 1968. Instead of presenting a ballot with the names of 10 girls and allowing each student six votes for six of the girls, the election was held in much the same way large corporations handle elections. Presented with a slate of 10 girls, (some Negro and some white) each student was then allowed six votes. He could choose one of many alternatives. He could cast all six votes for one girl, three for one and three for another, two and four, or any combination he chose. Or he could cast any fraction of his six votes. As a result of this election procedure, Negroes had a fair representation of cheerleaders in the 1968-69 school year. One major problem had been solved.

Finally, a Negro by the name of Louis Gray, the same Louis Gray quoted earlier, was elected president of the student council in 1968. So, was anything accomplished as a result of that walkout? Many say it accomplished a great deal. We now have Negro cheerleaders and a human relations council. Perhaps if we had had such a council in 1967 a walkout might have been avoided. But too much speculation is worthless.

Recommendations

Educators today must open their eyes to the world around them. We must work out logical, meaningful solutions to problems before those "leaders" that Jim Franklin mentions solve problems in a violent and senseless manner.

For, surely if we don't, the problems will be solved for us.

After observing a school pick itself up and reach toward new heights in the area of race relations through various classes and programs aimed at better understanding, one feels that there are certain concrete steps that can be taken by other desegregated schools in other cities in terms of what we as educators can do to help Negro and white live together in a reciprocal relationship beneficial to both races. A program should include the following:

*1. *A human relations council.* A group of students of both races should be established. This group, with faculty sponsorship would conduct regular meetings for the purpose of meeting head-on student problems in the area of race relations. Such a group might arrange for radio and television appearances. Through group efforts, panels can be presented to church and community organizations including the P.T.A.

*2. *A workshop or class on desegregation.* Meeting regularly, a workshop of teachers in the local schools can learn how to more effectively teach in a desegregated school. Planned programs including: outstanding films, panels, speakers that are leaders in the area, lectures, and discussion groups, would prove beneficial. College credit might also be given participants in such a workshop. At such a workshop at Southeast, under the direction of a professor of education at the University of Missouri at Kansas City, participants met regularly on Saturday mornings throughout the year and not only were given college credit for the course but were paid, through government funds, for their time and contributions. Those who participated felt that the small group discussions of a planned topic and visiting in the homes of members of the Southeast community were highlights of the course. Concerning the visitations, workshop participants would work in pairs and visit in the homes of community members asking leading questions as to changes that have occurred and the results of those changes.

*3. *Negro history week.* During a week of the school year, concentrated effort should be given the area of Negro history. Papers and reports by the students would reflect research into lives of famous Negroes in American history and what contributions the Negro race has given to enrich the American way of life.

4. *Planned community recreation.* So often today, we are too busy to notice our neighbor and if we do it usually is to criticize or find fault. The schools might take the initiative and plan activities designed to help people get better acquainted. And what better place to start than the community that has been recently desegregated. It would seem that much of the hatred man purportedly confesses to have toward his fellow man is founded on his lack of knowledge or his ignorance of the other. What we don't know, in this case, hurts us. Therefore, by means of a series of band concerts or picnics, neighbor will get to know neighbor and many lasting friendships will be nurtured by this project.

5. *Teacher orientation programs.* Not unlike the workshop, the guiding of teachers in the area of integration might be a project of faculty meetings. For teaching in a desegregated school is a very different matter from teaching in an all white

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*Indicates programs in effect at Southeast High School.

or all Negro situation. Briefly, differences in economic backgrounds, cultural heritage, and ethnic distinctions are teaching challenges to be met.

These are only five steps that might be taken by a school to pave the way for effective race relationships. They are only a start, but they are a strong foundation upon which to build. With these programs, long strides forward can be made toward the attainment of racial harmony.

The Human Relations Council would have had a great influence on student behavior two years ago when a few tried to influence a whole school to walk out in protest—and succeeded. But it came too late for Southeast. How many accidents must occur at an intersection before we put up a stop sign? How many of our leaders must be cut down before we pass gun legislation? Or, in the words of a popular folk song:

> How many roads must a man walk down before you call him
> a man?
> Yes and how many seas must a white dove sail before she
> sleeps in the sand?
> Yes and how many times must the cannon balls fly before
> they're forever banned?
> The answer, my friend, is blowin' in the wind.
> The answer is blowin' in the wind.
> How many times must a man look up before he can see the sky?
> Yes and how many ears must one man have before he can hear
> people cry?
> Yes and how many deaths will it take 'til he knows that too
> many people have died?
> The answer, my friend, is blowin' in the wind,
> The answer is blowin' in the wind.
> How many years can a mountain exist before it is washed to
> the sea?
> Yes and how many years can some people exist before they're
> allowed to be free?
> Yes and how many times can a man turn his head pretending
> he just doesn't see?
> The answer, my friend, is blowin' in the wind,
> The answer is blowin' in the wind.

We have experienced our troubles at Southeast. Most likely, there will be more problems. We can't turn our heads any more pretending that we just don't see.

Postscript

This postscript has been added because of a need to elaborate on the third recommendation in the preceding report. It is now February 1969, six months after the report was completed.

The third recommendation stated that Negro History Week should be added to the school curriculum as a way to emphasize student reports and programs to recognize the contributions of Negroes to history.

Last week, Southeast High School observed Negro History Week. In effect, the problems we were ironing out blew up in our face. It is absurd to attempt to describe a complex problem in one sentence, but, briefly, many black students argued that more than one week should be devoted to the history of a people; that to single out one week out of 52 was in fact to regress in the direction of segregation rather than progress toward integration.

Many white students, steeped in tradition, or habit, felt that they were being slighted or ignored.

Whatever the real reason, the fact remains: an action aimed at easing troubles and cementing two peoples together had been turned into an agent to split them farther apart.

On Thursday of Negro History Week, tension reached such a pitch that parents began taking their sons and daughters out of school. Isolated incidents of fighting were occurring. On Friday, attendance was only 50%—mostly Negro. Parents were reporting they were afraid to allow their children to attend school.

One observer noted a contrast to the previous trouble a year and a half ago. He noted the fact that *anger* seemed to be the prevailing emotion during the April trouble. In the recent February trouble he noticed a sense of fatigue, exhaustion, a deep hurt. A program that was sincerely believed in by some young people and adults of both races seemingly had failed. There were those of both races sobbing in the halls, and in classrooms. For the moment there were those of both races who felt a sense of rejection by their own people.

Some feel that by rewriting the history textbooks and incorporating Negro history throughout, many of the problems would be alleviated. Others feel that Negro History should be observed 52 weeks a year rather than one week of concentrated dosage.* Perhaps the clearest lesson one can draw at the present time is that efforts to achieve successful integration in a desegregated school should constitute a curriculum-wide, school-wide, and student body-wide affair if they are to be most effective, and that these efforts should be carried out before rather than after integroup relations problems have become apparent in the school.

At this point we are still licking our wounds. The cut is deep. Healing will be a long, slow process.

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*See the next-to-last chapter in this report for a discussion of alternate approaches for dealing with black history and culture in integrated schools.

II. "To Kill a Mockingbird" as a Springboard to Better Racial Tolerance

BY JOY ELAINE CLUMSKY

The Project's Purpose

The aim of my project was to utilize the Pulitzer Prize-winning novel, *To Kill a Mockingbird,* as a springboard to a refreshing (if shocking) deep dive into the misconceptions, stereotyping, name-calling, and physiological and mental old wive's tales which keep the racial issues "hate centers" in the minds of the students and as "no nos" in the curriculum guides.

Through discussions of the current issues that are synonymous to the novel's theme, I hoped to achieve a *natural* bridge that is so important in gaining the student's trust and confidence. The project was planned to allow them to discover via exciting reading, panel discussions and their own research for related theme writing, that intolerance is a flagrant way that our society, past and present, has committed the sin of "killing mockingbirds."

At the onset of the project, I felt confident that *if* they could see the radically hypocritical characters as the author so acridly presents them, they would also realize that they were seeing themselves. I hoped that *if* they could see that the realities facing a Negro are sometimes insurmountable, I could help them to better understand the great task that must become a responsibility of our society. In this approach to the novel, which is so obviously universal in its impact, the students would find it necessary to "walk around in each other's shoes before passing judgment" as Atticus, the protagonist of the novel, admonishes his children, Jem and Scout, in the novel itself!

I hoped in the period of the six weeks to see some radical changes in their attitudes or a questioning of the pre-fabricated prejudice which they had inherited from their family and their society. At the very least, I anticipated a willingness to discuss openly and freely "touchy" issues which appear "black and white" but which, unfortunately, are not quite that simple.

I plead guilty to many qualms in undertaking this project in such a prejudice-pregnant atmosphere. My students were relatively immature: sophomores. My classrooms were "integrated" on paper but not in fact; that is, I had almost an even balance of Negro and white, yet they did not intermix socially or even pass more than the barest of greetings to one another. The school itself had been a site of racial rebellion and a walkout over a cheerleader incident less than a year before. Since that time it had remained "tense" under the scrutiny of the news media, and the community as "outsiders" held pens poised for newspaper headlines, as squad cars patrolled the area more often than necessary and everyone conveniently tiptoed around never even mentioning the "disorder" for fear of opening old wounds that apparently weren't quite healed.

I feared lighting a match to such a dynamite keg, but I realized that the very fact which made the situation explosive also made it all the more susceptible to the goals and hopes inherent in the creation of my project. It *looked* good on the launching pad, but would it ever get off the ground, or would it backfire on takeoff? Such were my fears at the inception of my desegregation workshop project. I was soon to discover how foolish most of these fears were, and to experience, instead, one of the greatest challenges that a teacher may hope for!

The General Over-all Mode of Approach

Bearing in mind the aforementioned goals and purposes of the mockingbird project, I constructed a general line of attack that I felt would be most appropriate considering the complexion of my classes, their size, the time and materials available.

I decided that the first week would not be wasted if it were devoted to "teasers"; that is, tricks and inducements to gain their initial interest in the novel and the directions and freedoms that we might enjoy as a class with it. This week was planned so as to encompass a myriad of activities from research projects, headline scanning, current events discussions related to the novel, discussion and background of the author and the significance and influence of the novel, as well as the movie and an in class theme *sans* name (to allow them to be as vicious as they wished anonymously) on "the other race" and their honest fears, views, etc. of them. This theme I later redistributed to them (they picked them out) for them to view after having read the novel.

The second, third, fourth and fifth weeks I set aside for the actual reading and discussion of the novel. We planned to read and discuss eight chapters per week as I felt some of the impact of the novel's message would die if dragged out. This schedule was sketchy bearing in mind that it must remain flexible for side trips of interest and some impromptu discussions on related issues. I planned on having some of the 31 chapters to be read outside class but many of them we shared orally. Because of the very nature of the novel, there is no end to the springboard of possibilities for discussion from the Ku Klux Klan to mob psychology, all of which I knew could be easily related to the novel's theme and our dilemmas that we face as a responsible society today.

The sixth week I looked forward to as a time to explore special assignments, overview discussions, panels, current events tie-ins, etc. I also anticipated utilizing this time to explore some of the most significant quotations on such words as "tolerance," "intolerance," "prejudice," "racial hypocrisy," and "morality." Needless to say, these assignments would lend themselves beautifully to discussions on common stereotypes and old wive's tales on race, misconceptions, what stereotyping involves and conformity to certain standards vs. personal moral tenacity. I planned also to discuss how the author presents the characters and to contrast the characters of those possessing tolerance and those without it: What are the differences? I hoped also for us to explore as a class how many of the intolerances were based, not on personal experience, but upon ignorance, superstition and class pressure.

The seventh week I regarded as an exciting opportunity to further apply the principles to ourselves, our community and our school. I planned to allot this time for each student to bring a poem, short story or record or even a quotation which dealt with tolerance or which revealed intolerance to share orally with the class. Finally, I hoped to organize a class panel discussion to guide the class in a free-for-all discussion of how the principles learned from the book could be applied to our country and school and how their own lives and attitudes had been changed if they had. Also, another theme, this one on whether or not their attitudes had been changed, would complete the week.

These assignments would be followed on the final day with a brief test over the material concentrating mainly on quotations and comprehension of the theme rather than on details of the plot. This test would be a necessary evil for me to assess their real understanding of the novel and its characters, conflicts and challenges.

And, thus armed with this general plan of attack, I faced the task ahead with mixed emotions of trepidation and eagerness. My specific lesson plans, discussion questions, points of emphasis, and the themes, ideas and results of my efforts will follow later in this paper.

My Raw Materials

Enough copies of *To Kill a Mockingbird* for four medium-sized sophomore "B" classes.
Magazines and newspapers for current events discussions.
A tape recorder (to tape the panel discussion).
A record player.
Good probing discussion questions.
Comprehensive test.
Six to eight weeks time.
A prayer for tact and courage.

The First Week (Teaser Time)

After each student had an attractive copy of the novel clutched in his little "I-know-I'm-not-going-to-like-this" hand, I took the cue from some of our more successful and sensational motion picture previews and tried to appeal to their ever-active libidos in my approach to the novel introduction. (We had already studied the structure of the novel the last six weeks including character, plot, setting, theme, climax, denouement, styles and techniques, the flashback device, irony, satire, dialect, dialogue, parody, etc., and so we were no longer hampered so much with the technical aspects of good writing.) I lured them into an interest of what was to come by mentioning a few of the tensions and timely topics that it contains, all of which, I commented, I would encourage them to comment upon as we progressed through the novel. Then I dropped the bomb! I listed the following: 1) rape (and the laws pertaining to it) 2) murder 3) love (in the filial and fullest sense) 4) racial violence 5) tolerance and intolerance 6) humor 7) irony 8) tragedy 9) suicide 10) drinking 11) superstition and the supernatural 12) mental illness 13) criminal law 14) conscience. Well, this method was so successful that I might as well have told them that you could only come to class accompanied with an adult. Interest was immediately apparent and the only thing that might have thwarted my optimism at this point would have been an unexpected visit by a PTA member who might have failed to have understood the purpose in the listed lures. . . . I didn't even feel guilty. . . . I knew once they began the book, they would be hooked, not on its sensationalism and "dirty" parts, but by its pathos and its application to them as students and human beings.

Then I passed around newspapers and magazines and they spent the remainder of the hour clipping headlines and stories that were encompassed in the listed points of interest. They were amazed to find that little was left but shreds for their efforts. This made it clear to them the universality of the novel and how its message applies to the world of today. Students volunteered for extra credit reports which I assigned for the next day. There were so many volunteers that they finally ended up being group reports. One group was assigned to seek out reviews on the novel and any awards or special honors it has won. They seemed to be very impressed to learn that it had won the Pulitzer Prize for Literature, and that it had been translated into 10 foreign languages. Of course, reviews such as the one following didn't hurt either: "Miss Lee wonderfully builds the tranquil atmosphere of her Southern town, and as adroitly causes it to erupt a shocking lava of emotions." (The San Francisco

Examiner.) They were surprised to learn that it had been on the Bestseller List over 95 weeks, the only novel ever chosen by four major book clubs, as well as rocketing the author to instant success.

The second panel reviewed the movie, listed the cast (helps the class to visualize the characters), listed its awards and nominations. One student brought magazine clippings of the town and the people. Another on the panel quoted Gregory Peck. (The movie was too long and too expensive for us to rent for the class.)

The third group did some research on the thirties and came to class dressed *a la* Bonnie and Clyde. They brought old magazines and history books with pictures of the times, world conditions, fashions, etc.

The third day we discussed the meaning of tolerance and intolerance and listed many contemporary examples in racial areas as well as political, religious and educational. Then I turned them loose in the library with the assignment that each student was to bring to class the next day a poem, short story, record, song, epigram or quotation dealing with tolerance. The next day we had quite a variety show, each contribution lending itself to endless possibilities for discussion. One of Janice Ian's racial protest albums was brought as well as some selections by Harry Belafonte and Simon and Garfunkel. A Bill Cosby comedy album also entertained us. Some of the poetry contributions that did examine the question of tolerance or intolerance were the following: "Mending Wall," "The Creation," "The Death of the Hired Man," "The Road Not Taken," "Kubla Khan," Sketches from Whitman's *Leaves of Grass,* "Red and White," "Sayings of Henry Stephens," "Primer Lesson," "Snatch of Sliphorn Jazz," and brief sketches and quotes from Shakespeare. I supplemented this with the famous sketch on prejudice from the *Merchant of Venice.*

Several students read quotations from Abraham Lincoln, the Bill of Rights, the Constitution and Thomas Jefferson. Some quotes from the late John F. Kennedy also appeared quite frequently.

I had helped one student select some scenes from *Black Like Me* and others read several scenes from *A Patch of Blue* and *Lilies of the Field.* One Carson McCuller's reader worked up two readings from *Clock Without Hands* with some help. Another reviewed the intolerance in *Silas Marner* which we had read earlier. A few read racial articles or poems they had cut from magazines or church bulletins. Several brought editorials or editorial cartoons. All in all, it was most successful. Not everyone brought a contribution but everyone became involved in the discussion. Many seemed surprised that so many great thinkers and writers had been concerned with tolerance.

The last day of the week, I had them take out pen and ink and vent all their dislikes, problems or views or questions on "the other race." They seemed very relieved that their names were not wanted on these papers. These papers helped me to see my position as to how far we had to travel and some of the most common misunderstandings. I was also able to construe how intense and ingrained their prejudices were. I put these papers away in a folder and after we had completely read and studied the book I let each one of them come up and find their old paper and we took a poll on how many saw fallacies in their reasoning on these papers (38%). I also asked how many felt that they had a better understanding of the other race since our project and (79%) said that they had.

The following are excerpts of some of the more interesting of these papers on "How I Feel about the Other Race." I am glad that I didn't let these scare me off.

> I enjoy being with some people of the other race but others try to ignore us. Once in awhile a Negro and a white associate with one another but not often enough. It's all our own fault

because we don't want to be seen in case we run into one of our own friends.

I'm not prejudiced but sometimes I just hate the sight of the white men as well as my own race. I'm not saying that I love white people . . . .

The only thing I don't like about the other race is that sometimes they act like they're too good for us. In other words, they think most of us "niggers" are cheap. They think that they should have everything good in life. They think that they should be elected for all the high offices in the government.

I feel that the Negro students are asking far too much. Like last year when they didn't get a cheerleader they rioted, but when we got a Negro football queen, did we riot?

Also, I think most Negroes act kind of childish, like those fads they have! First, the "push," then the "Thumb." I think the Negro is wanting too much, too soon and I'm not ready to give it to them yet.

It's mostly the teenagers who are prejudiced. They go home and listen to their parents say how much they hate the Negro and that's all they read or hear. . . .

I think the younger generation doesn't like the Negroes because their parents influence them to dislike them by the way they make fun of them.

I do not like the white people because they think they are so much greater than we are. Every time someone says "nigger" everyone laughs. One day I spoke to an ugly white girl and she tried to get me kicked out of school. She had gone into hysterics just because I was a Negro and I had spoken to her.

If one of those white boys ever says anything to me I will try to knock him out. . . .

I feel that the other race is more intelligent but does not show it. We cannot accomplish anything by fighting each other. The other race is more strict on morals than mine and more bossy and serious too! The white people are strict about who comes in their restaurant and they don't spend the money that they make for fun. They think they are too good for us, but I know better. . . .

Myself, I don't like most Negroes. Last year, when they didn't get a cheerleader they started acting like savages. . . . In my opinion, the Negroes are not ready to come into our society. . . .

I don't see why people look down on mixed marriages. I see nothing wrong with them. . . .

I am not satisfied that white people are the only ones who are prejudiced. I know many Negroes who simply hate white people, too. I like many whites. It's too bad we can't get together. . . .

My views on the other race are not very favorable. This is the first time that I have been in a school with whites. Many white people speak to me but when I turn my back they call me a "nigger."

You know before my stepfather died, he told me that the American white man wanted to rule the world and the longer I live here, the more I believe it.

There are many teachers that give me a good reason to believe that they don't like the idea of a Negro outdoing a white and they don't think that we want to learn.

> It was the white man in the past and it will be the white man in the future who will want to hold the Negroes back. When the white man began settling down in America he took away the Indian's land and put him on reservations and killed those that wouldn't go. I think the white man is the slickest no good race. They won't even fight for their country. There are more Negroes in Viet Nam than whites. Yes, I am bitter about the whites. . . .
>
> It is hard for me to know what a Negro's life is like, but from what I can see, they can improve. Their homes are shabby and they don't usually even keep them painted or grow grass. The Negro is always slow-moving and most of them live off of welfare when they could get a job. They also have a strong odor to them but they probably have so many in their family that they can't afford to waste water. . . .
>
> I have a few Negro friends so I have seen the other side. The other race, in my viewpoint, is a nice race to visit but I wouldn't want to live there. . . .
>
> I feel the Negroes have taken the wrong attitude toward life. I know that it comes from their poor families and home life. Most of them think they ought to be able to come to our schools because their institutions are run down and very shabby. At least they could keep their schools clean. . . .
>
> I feel that they should be given their rights without mixing with the whites. I think we should have some choice on being mixed with Negroes. . . .
>
> I think that the Negroes shouldn't force themselves on the whites. When they do this, they are only hurting themselves because we won't accept them when forced to do so. I think that everyone knows that we'll have to accept the Negroes eventually but I'm certainly not ready to bed down with a black man. . . .
>
> Within two blocks all ways of me there are six colored families and everyone seems so surprised that the world hasn't ended yet. . . .
>
> Of course, they have their extremists such as Stokley and Rapp Brown but we have George Lincoln Rockwell and our Ku Klux Klan, so which is worse? There is so much prejudice on both sides and it is hard to cross the racial wall. In order to get into one of their cliques, one has to be "Tarzan of the Apes," and they have to be Albert Einstein to crack ours.
>
> The men in Viet Nam are learning new lessons of understanding every day. As one white sergeant said, "A bullet don't care what your paint job is. . . ."
>
> When a white calls me a nigger, I am ready to fight to the end. That term is one of the most degrading words ever created. . . .

Needless to say, these typical themes indicated really how deeply ingrained these racial discriminations were! But, at least, now I had something to sharpen myself against. I felt like any attitudes that I could alter or any introspection that I could induce could only improve their attitudes. I observed how many of them indicated family background as the reason for their feelings and I was astonished at the frequency of stereotyping and broad generalizations. These I knew would be thoroughly exposed for what they were in the novel that we were about to share.

Thus ended the first week. My eyes had been opened and I was a bit more realistic in my chances for performing miracles but at least the teasers had been successful and many of the students had already begun reading the novel ahead of time on the sly.

As mentioned earlier, the next four weeks were devoted to the reading and discussion of the novel. The following is an outline of my discussion questions. Of course, it is impossible, without making this equal in length to *War and Peace,* to even begin to include the answers to the questions, their reactions, and all the side trip discussions that we became involved in, but I am sure judging from the questions you will be able to see the direction that emerged in their thinking.

Chapters 1, 2, 3

1. Describe the setting. Although it is a district region, is it universal?
2. How is Miss Caroline an "outsider" in the town? Why don't the people understand her? Is their judgment fair?
3. What do we learn of the Cunninghams? Are they each judged individually or do the townspeople group them all together?
4. How does Calpurnia exhibit her wisdom and understanding of people?
5. Why do the children talk about Boo? Is their judgment based on facts or folklore?

Chapters 4, 5, 6

1. What example of children's cruelty have we?
2. How is the town superstitious? What does superstition have to do with misunderstanding?
3. How are the people religiously intolerant?
4. What lesson does Jem, Scout and Dill learn from Atticus?
5. How is respect for Atticus apparent? Why is he respected? Does he deserve this compliment?
6. What heightens the mystery?

Chapters 7, 8, 9

1. What further complications arise?
2. Why does Jem cry at the end of the chapter?
3. How does the building of the snowman reveal intolerance?
4. What catastrophe occurs?
5. List some examples of foreshadowing.
6. What did Scout and Francis fight about? (was the real reason what it appeared to be to the adults?)
7. How does Scout view Aunt Alexandra?

Chapters 10, 11, 12

1. How does the title of the novel gain significance in this chapter? How do you interpret it?
2. What emotion do the children express at the beginning of chapter 10? Why? Was it well founded?
3. What incident makes them proud of Atticus? Was their pride justified or was it shallow?
4. How does Miss Maudie explain why Atticus cannot kill? How can we apply this to our contemporary world?
5. What is Atticus' philosophy of life? Do you feel many people feel this way? Why or why not?
6. How is the theme stated?
7. What definition have we of "respect"?
8. How had Jem matured?

9. How do we learn of Mrs. Dubose's strength of character?
10. How does Atticus define courage? How would you define it? Can you list some examples from history and from our contemporary society of those that you feel have exemplified courage to you?
11. What did Mrs. Dubose's gift to Jem symbolize?
12. What example of white intolerance have we? What example of Negro intolerance is revealed?
13. What quotation reveals Calpurnia's racial wisdom and understanding?
14. How is the sermon synonymous to the novel's theme?
15. What do we learn of Tom Robinson?
16. How does some of the terminology used by white people contribute to our knowledge of their racial feeling? What are some signs of disrespect shown by one human being to another? Are any of them justified?

Chapters 13, 14, 15

1. Find hyprocrisy in Aunt Alexandra.
2. Contrast Atticus' philosophy with that of Aunt Alexandra.
3. How does Maycomb's history and founding contribute to its prejudice?
4. How do we know Atticus is really sincere in his defense of Tom's rights?
5. What sentence reveals Dill and Scout's innocence?
6. What are the two reasons the author gives for grown men standing in the front yard?
7. Why is Atticus threatened? Is it fair?
8. What is the psychology of the mob? (remember the universal characteristics of the mob as we studied in *Julius Caesar*)
9. What is the turning point of the mob?
10. How does Jem reveal this insight into the mob's behavior?

Chapters 16, 17, 18

1. What draws the whole county to the trial?
2. Why is Tom on trial?
3. How does this chapter reveal the atmosphere of the town? Do you feel at this point that Tom will get a fair trial? Why or why not?
4. How is Miss Maudie "too good" to go to the trial?
5. What was ironic about the old men's criticism of Atticus? What was faulty about their reasoning?
6. What did it indicate that Jem and Scout sat with the Negroes?
7. Why didn't Mr. Cunningham call a doctor when Mayella had been attacked?
8. What is rape? How is it punishable in most courts?
9. What does Scout sarcastically observe that makes Mr. Cunningham's testimony "more important" than Tom's? Does Scout agree with this?
10. How does Mr. Ewell reveal his ignorance? What does ignorance have to do with intolerance?
11. What is the meaning of the last line?
12. What injury has Tom suffered?
13. What flaw does Atticus find in Mayella's testimony?
14. What does Atticus imply about Mayella's relationship with Tom that is unacceptable to this court? Why is it? Do you agree?

Chapters 19, 20, 21

1. Contrast Tom with his accuser, Mr. Ewell. Which one do you respect the most and why?

2. Why does Dill cry? Why don't the townspeople?
3. How is the title related here?
4. Why is Dolphus Raymond an outcast? Is it deserved?
5. How is the theme or moral stated? Name other ways that it has been stated. Name famous men that have agreed with this theme. Do you?
6. Atticus states that "all men are created equal" in one place. Where is that? Do you agree with this?
7. Why was the jury out so long?
8. Why does Jem feel certain they have won the case? What would your verdict have been? How are jurors chosen? What impression have you of this jury? Is this the exception or the rule?
9. Why is Scout numb? Define the author's style in this scene. Is it appropriate?
10. Were you surprised at the verdict? Why or why not?
11. Why do the Negroes stand for Atticus?

Chapters 22, 23, 24

1. What happens to Tom? Do you think the appeal will be any more successful than the first? What is a change of venue? In what cases is it justified? Is it in this case?
2. Why does Atticus cry when he sees the gifts?
3. List examples of foreshadowing.
4. How does Mrs. Merriweather reveal her ignorance and hypocrisy?
5. Why did Tom break out of prison? Was it suicide? Was his killing justified?
6. How does Alexandra reveal her strength of character?

Chapters 25, 26, 27

1. How does Jem reveal tolerance?
2. How does the title figure in a new way?
3. List examples of foreshadowing.
4. What is the running grudge? How do these develop?
5. Why did Bob Ewell lose his job?
6. Why does Ewell threaten and attack Tom Robinson's widow?
7. How are Misses Tutti and Fruit Barber stereotyped by the children?
8. What is the significance of Alexandra's anxiety?

Chapters 28, 29, 30

1. What is symbolic about the mockingbirds?
2. How could the killer track the children in the darkness?
3. How do we know Bob Ewell tried to kill Scout?
4. Who rescued them? What lesson does this teach the children in pre-judgment?
5. Why does Atticus say that Jem killed Ewell? Why is he defending Boo?
6. How does the sheriff utilize the Old Testament theory of an "eye for an eye"? Do you ever feel this argument is practical?

Chapter 30

1. How is the bedtime story symbolic of the story's theme?
2. What is your final reaction to the outcome? Was is satisfactory?

The next week, following the discussion of each chapter and all its related aspects, we organized an overview of the novel. I made out the following list of sentences for which the class divided into teams. I called it the "find the stereotype" game and each team was given the same list and 15 minutes to locate which were fair statements and which were stereotypes. They were to be able to support their decisions.

"Find the Stereotype" Game

1. Irishmen have bad tempers.
2. He is dishonest; he took five dollars from my purse.
3. Jewish people are tight fisted.
4. That white woman is afraid of Negroes. All white people are.
5. Italians always make the best pizzas.
6. The more expensive a dress is, the better quality it is.
7. Preacher's sons are usually wild.
8. Frenchmen are immoral.
9. Germans think that they are the super race.
10. Politicians are crooks.
11. She is a bad driver; she has had seven wrecks this year.
12. Adults don't understand teenagers.
13. God is white.
14. Negroes would rather take welfare than to work.
15. White people don't have as much rhythm as Negroes.

We then discussed conclusions on stereotyping and how it is prevalent in our world today and yet universally damaging.

We also played another research game in which every person was given the class period plus any out-of-class time that they wished to search out as many quotations from the novel as they could which revealed *intolerance*. On another sheet or sheets of paper they were to list as many quotations drawn from the book as they cared to find which revealed the character's *tolerance* or *broadmindedness*.

The next day, I was happy to discover that some of the more industrious students had sleuthed out as many as 100 examples under each category. We threw out these selections as rapidly as possible and brainstormed on their significance.

Due again to space limitations, I will list only a sampling of examples that the students selected for this assignment challenge! (The volume of possibilities again reinforces my view that this novel is a veritable Fort Knox of possibilities for better racial understanding.)

1. ". . . You don't know that Bob Ewell cut that screen. . . ."
   (Atticus, p. 253)
2. "It's not okay to hate anybody. Take it easy. . . ."
   (Atticus, p. 249)
3. "Come on, Scout," he whispered. "Don't pay any attention to her. Just hold your head high and be a gentleman."
   (Jem, p. 106)
4. "They're certainly entitled to think that and they are entitled to full respect for their opinions."
   (Atticus, p. 109)
5. "A mob is always made up of people, no matter what. Mr. Cunningham was a part of a mob last night but he was still a man. . . ."
   (Atticus, p. 160)
6. "I try to give folks a reason you see. It helps if they can latch onto a reason. . . ."
   (Dolphus Raymond, p. 203)
7. "Jem, see if you can stand in Bob Ewell's shoes a minute. . . ."
   (Atticus, p. 221)

8. "I tried to climb into Jem's skin and walk around in his shoes. . . ."
(Scout, p. 62)
9. "He had to take it out on somebody and I'd rather it be me than that houseful of children out there. . . ."
(Atticus, p. 221)
10. "Don't matter who they are. Anybody sets foot in this house is yo' company and don't let me catch you remarkin' on their ways like yo' wuz so high and mighty. . . ."
(Calpurnia, p. 29)
11. "Most people are good, Scout, when you finally see them. . . ."
(Atticus, p. 284)
12. "And Sophie said, 'No, ma'am, Jesus never went around complaining. . . .' "
(Miss Merriweather, p. 235)
13. "An' they chased him and never could catch him 'cause they didn't know what he looked like, and Atticus, when they finally saw him, why, he didn't do any of those bad things. . . ."
(Scout, p. 282)
14. "They just believe in equal rights for all, special privileges for none. . . ."
(Scout, p. 248)
15. "I do my best to love everybody. . . ."
(Atticus, p. 113)
16. "I wanted you to see something about what real courage is, instead of getting the idea that it's a man with a gun in his hand. . . . It's when you know you're licked before you begin, but you begin anyway and you see it through no matter what. . . ."
(Atticus, p. 116)
17. "I'm beginning to understand why Boo Radley has stayed shut up in the house all this time. . . . it's because he wants to stay inside. . . ."
(Jem, p. 230)
18. "Don't say 'nigger,' Scout. It's vulgar. . . ."
(Aunt Alexandra, p. 220)
19. "What Mr. Radley did might seem peculiar to us, but it did not seem peculiar to him. . . ."
20. "It's the same God, ain't it?"
(Calpurnia, p. 121)
21. "It ain't right somehow. It ain't right to do 'em that way. . . ."
(Dill, p. 202)
22. ". . . because they didn't bother you, that's why. . . ."
(Jem, p. 241)
23. "The handful of people in this town who say that fair play is not marked 'White Only'! . . ."
(Maudie Atkinson, p. 239)
24. "Cry about the simple hell people give other people. . . ."
(Dolphus Raymond, p. 204)
25. "As you grow older, you'll see white men cheat black men every day of your life, but let me tell you something and don't forget it—whenever a white man does that to a black man, no matter who he is, how rich he is, or how fine a family he comes from, that white man is trash. . . ."
(Atticus, p. 223)

Intolerance

1. "He ain't company, Cal. He's just a Cunningham. . . ."
(Scout, p. 29)

2. "To Maycomb, Tom's death was typical. Typical of a nigger to cut and run. Typical of a nigger's mentality to have no plan. Nigger always comes out in 'em. . . ."
   (Scout, voicing public opinion, p. 243)
3. "Well, I don't know for certain. They're supposed to have changed money or something, but that ain't no cause to persecute them. They're white, ain't they?"
   (Cecil, p. 248)
4. "I wants to know why you bring white chilun to a nigger church. . . ."
   (Lulu, p. 121)
5. "I ain't touched her and ain't about to go with no nigger. . . ."
   (Bob Ewell, p. 252)
6. "But now that he's turned out to be a nigger lover, we'll never be able to walk the streets of Maycomb again. . . ."
   (Francis, p. 84)
7. "Well, Dill, after all, he's just a Negro. . . ."
   (Scout, p. 201)
8. "Too proud to fight, you nigger lovin' bastard?"
   (Bob Ewell, p. 220)
9. "If we just let 'em know we forgive 'em and that we've forgotten it this whole thing will blow over. . . ."
   (Miss Merriweather, p. 234)
10. "Folks aren't anxious to have anything to do with any of his family. . . ."
    (Calpurnia, p. 126)
11. "Colored folks won't have 'em because they're half white; white folks won't have 'em 'cause they're colored, so they're just in-betweens, don't belong anywhere. . . ."
    (Jem, p. 163)
12. "But around here, once you have a drop of Negro blood, that makes you all black. . . ."
    (Jem, p. 164)
13. "I heard her say it is about time somebody taught them a lesson. . . ."
    (Citizen, p. 249)
14. "Had your eye on her a long time, hadn't you, *boy*. . . ."
    (Mr. Gilmer, p. 199)
15. "Gertrude, I tell you there's nothing more distracting than a sulky darky. . . ."
    (Mrs. Merriweather, p. 234)
16. "People said he went out at night when the moon was down and peeped in windows. . . ."
    (Scout, p. 13)
17. "It's bad children like you that make the seasons change. . . ."
    (Mr. Avery, p. 69)
18. "Don't you say 'Hey' to me, you ugly girl. . . ."
    (Mrs. Dubose, p. 104)
19. "People up there set 'em free but you don't see 'em settin' at the table with 'em."
    (Mrs. Perkins, p. 237)
20. "Your father's no better than the niggers and trash that he works for!"
    (Mrs. Dubose, p. 106)
21. "Some of 'em in this town thought they were doing the right thing awhile back, but all they did was stir 'em up. . . ."
    (Mrs. Merriweather, p. 235)
22. "Depends on how you look at it . . . to their way of thinking, what was one Negro more or less among two hundred of them? He wasn't Tom to them, he was an escaping nigger. . . ."
    (Atticus, p. 238)

23. "That nigger yonder took advantage of me and if you fine, fancy gentlemen don't wanna do nothing then you're all yellow, stinkin' cowards . . . stinkin' cowards, the lot of you. . . ."

(Mayella Ewell, p. 190)

24. "If they're all alike, why do they go out of their way to despise each other?"

(Jem, p. 230)

25. "I'll tell you why . . . he's trash. That's why you can't play with him. I'll not have him around, and you picking up his habits and learning Lord-knows-what. . . ."

(Aunt Alexandra, p. 227)

I asked for volunteers to research and present the following topic but I finally ended up dividing it among three interested students in each class. The topic was: "How Intolerance Has Persecuted the Jews. . . ." (Under this topic I felt necessary to present also ethnic and religious intolerance.) One student reviewed Hitler's intolerance-insanity, excerpts from his speeches and what psychologists say about him. We found many examples of blind stereotyping and scapegoating in his attitudes.

On this same assignment another student reviewed a book she had read for her six weeks book report: *Anne Frank, the Diary of a Young Girl.* This book again reinforced the idea that the damage wrought by ethnic, racial, intolerance is so futile and unnecessary.

Another more blood-thirsty student commented upon the atrocities committed during Hitler's terror campaign. We discussed the possibilities of such an intolerance war occurring again.

As another facet for class research and enlightenment, we tackled the question, "What is being done about the racial problems?" I had discovered prior to this, unfortunately, that very few of the students were familiar with world leaders or public figure's views on racial issues. I felt that this assignment would be a very important one. Some brought quotes from candidates and their meaning such as George Wallace, President Johnson, George Romney, Martin Luther King, the late John F. Kennedy, and Pope Paul. Rap Brown and Stokley Carmichael were also discussed making a perfect opening to discuss civil rights legislation, the value or valuelessness of civil rights marches, why riots begin, if they are justifiable and what can or should be done, if anything, to prevent them.

The next day we attacked the question of analyzing the "facts which contribute most to intolerance." The class finally decided on the following list (in no particular order of importance):

1) class pressure
2) ignorance
3) lack of religion
4) bitterness or poverty
5) conformity to society (everyone else)
6) basic personality faults
7) prejudiced parents
8) stereotyping and broad generalizations

Finally, I assigned an in-class theme on the following topic: "What I Have Learned About Life from This Novel or How My Attitudes Have Changed, If Any." I stressed that this was to be an ungraded theme to allow a lessening of insincerity and saying-what-Mrs.-Clumsky-wants-us-to statements. I discovered that most of the themes revealed that the students had gained a more mature insight into universal problems. Others admitted that they had not basically changed their beliefs but at least they had been shaken up and were beginning to question the validity of their prejudices. Some remained adamant: they could not accept the other race. But, nevertheless, I was pleased to see a much smaller percentage using stereotypes or blanket criticisms. Some were awakened to *their* responsibility in changing the world in their own small ways. Others became cognizant of the universality of intolerance and its significance in contributing to turmoil, destruction, hate and war. Everyone, Negro and white, some for the first time in their lives, saw the world from the other side of the fence. Some were inspired to near poetry or satiric wit in this written examination of their personal attitudes.

The following excepts from these assigned themes reveal a rainbow of reaction. The only omitted student themes are those that were very nearly similar to that of one that I have included. (I have made only the bare minimum of spelling, punctuation or verbal correction in my reproduction to facilitate your reading.)

This novel was the best that I have ever read about tolerance and intolerance. I used to think that it was always the Negro's fault if something happened between a Negro and a white man. I now understand that everyone is created equal in the sense of good and bad potential. We are equal in the eyes of God. If the Negro is "good enough" for God, who am I to judge against him unfairly?

The Negro is just as good as the white man only he is a different color. Color is nothing but pigmentation.

This novel was outstanding because it brought out the problems of *both* races. He taught me a little more about why Negroes are afraid of white people and white man's "justice."

After reading *To Kill a Mockingbird,* I understand the word "prejudice" with more feeling and understanding because I can see more clearly how the Negroes feel about white people and why they resent us, our money and our jobs.

People are the same, no matter what color and this world (and everyone and everything that makes up this world of ours) could be so happy if everyone could see how silly the whole dispute is. I think this novel should be required reading for all adults too!

After reading *To Kill a Mockingbird,* I have learned that both the whites and the coloreds are prejudiced. They are prejudiced merely because of the color of the skin. They always stereotype each other as being one of the crowd.

This novel has brought out a few of the facts of life into clear view for me. These same facts are the facts that all men (if they are to call themselves men) must try to understand in order to bring any kind of freedom and friendship anywhere.

To Kill a Mockingbird was different in that it not only went over again the things you've already learned in life but also exposed one to problems you will entcounter as adults.

A story that deals with racial prejudice is not new because, unfortunately, prejudice is not new, but when a story such as this is published it brings out the great problems faced by each side. It also shows that racial problems will be discussed and tried, but it will be a long time in the future before any long lasting and continuous agreement is made.

In this novel when prejudice rears its ugly head friends become enemies, enemies become killers and "justice" becomes a disgrace. . . .

My earlier views are much the same as before I read the novel, except they are more meaningful and stronger. There are good Negroes and bad ones.

They should not be stereotyped as all bad, just because you have had a bad experience with one! The same rule applies also to whites.

The novel shows what prejudice and superstition can do for a town. As I read it, I knew that, since prejudice and superstition still exists, this town could have been any town, anywhere until someone or something changes.

Before I read this book, I had the vague notion that life was getting everything out of this world that you possibly could, but now I know that it means seeking only the good and the right.

The book didn't really change my views on the other race because I've always felt that no matter what color you are, God loves you the same. I did begin to see that if the minds of small, innocent (and unprejudiced) children like Scout and Jem could be untouched by society for their lifetime, this world would be what it should be.

I think I'll be more tolerant of others now. I wish everyone would read the book and the whole world discuss its meaning and significance together.

In this novel, I learned that everyone has their prejudices but everyone is just alike no matter what color they are.

There are bad people in every race. I believe that people should try to understand each other better and be proud of what they are. I also learned there are a lot of people who do understand, but don't want to bear the responsibility of this knowledge.

The Negroes are the underdogs. The white people usually look down on them and find things wrong with them. We stereotype them by saying just because they are a Negro, they are terrible.

I'll admit that the Negro race has bad people in it, but so does the white. How are we supposed to judge the Negro race when, as Atticus says, "We have never put ourselves in their shoes."

Tolerance is a word which I've learned much about from our discussion of this novel. It's a word that means one must never judge a person by the stories that are told about him. It's a word which means never judge a person before you look at the situation from his angle. Most of all, it's a word that means we must love everybody and everything regardless of the color of their skin.

I suddenly realized that prejudice has two sides like everything else, but not many people bother to examine the word from the other point of view.

If things were this bad in 1939, I think things have improved tremendously for the Negro. But, oh, how far we have yet to go.

I've learned that we mustn't judge or make fun of people we've never really known. We must give everyone justice in the courts, regardless of color. I have learned from this book that life is sometimes unfair and hard. This book was full of meaning that I won't (must not) ever forget.

I had never realized the cruel ignorance of being prejudiced. Prejudice can make everyone so miserable. Prejudice can make people take the word of an ignorant, uncouth man over that of an honorable one just because he happens to be white. I now watch myself and think about how sometimes I've made cruel statements, but my viewpoint has changed a great deal. If nothing else, the novel made me ashamed of our society and the standards of judgment it has.

I strongly believe in tolerance and I feel certain that a person who can be tolerant during a crisis is very strong and level-headed. I think the book clearly illustrates why we must change our views on prejudice and wake up to the scars we have already made. . . .

Killing mockingbirds is no greater sin than slowly killing the hopes and dreams of a dark race of people.

The songbook of our everyday companion of noise is open never to be closed. Its songs of "complaining of hypocrites," "grumbling of the unsatisfied" and "laughing to enjoy" are ever present until starting deep within its body, like a growl coming out of a lion's throat, building until it is louder than any noise ever heard, a scream rings forth loud and clear, piercing the air, until an innocent man—a black man—falls dead, unnoticed.

I learned that one cannot have one set pattern or rules for everyone to live by or to be judged by because no one person is the same. Would we be having wars and civil disorders if only we wouldn't try to make everyone conform to our tried-and-true middle-class set of standards? What will it take to convince us that individuality is to be treasured and cultivated and differences should cement the respect between the races rather than shatter it?

From this novel, I have learned that mankind tends to separate himself from those who are not in the same social class or race. I also learned that all men have their shortcomings and faults, and in spite of this, they are human and need our understanding.

I learned that people who do not understand others, who are different from them (such as Boo Radley) mentally dream up wild things about them and blame them for every misfortune or calamity.

I also discovered that we don't judge others on their actions but on their skin and that life for this reason can be very cruel.

I learned that one can't always criticize someone on what they do in an unfavorable or critical position unless you, too, have been in that limbo yourself. Who knows how I would react if I were Negro and had been made to feel guilty before proven innocent?

To Kill a Mockingbird is a very inspiring novel and it certainly opened the door for me to better understand the problems of the Negro race. I learned you must not judge a person until you've walked in his shoes for awhile.

This book has actually shown me how people of different races are prejudiced toward each other. I think that this is even more true in our society today. Prejudice between the two races will eventually be our downfall. . . .

The novel, *To Kill a Mockingbird,* should be used as a mirror to the people who read it. I realize that I have seen myself and many of the people that I know in this book. This book reveals how ridiculous a prejudiced person acts and how irrational he thinks. This book has affected me so as to point out my mistake of judging someone before really knowing him. I hope that it can open the eyes of anyone else who reads it, who also is blinded by prejudice and ignorance.

To Kill a Mockingbird, to me, expresses very vividly the depth of racial prejudice that does exist. It showed me how this prejudice can be carried out to the extent that innocent people can be injured or destroyed by it.

I have learned from this book something that I had heard time and time again but never understood: "You can't judge a book by its cover."

This town judged other people on faulty and unfair standards. It showed me how ignorant otherwise intelligent people can be when it comes to the other race. Men that normally are friendly and Christian lose these qualities when forced to pass judgment on one of the other race.

Unfortunately, it was made clear to me that the cruel characteristics of prejudice in this town were by no means limited to this town and I felt as if the author had unlocked a few doors around here.

I learned that prejudice is judging a person before you get to know him and this can hurt a lot of people and even destroy them as it did in the novel. I have learned a great deal about life from the book and I wish everyone had a chance to read about it.

I think I learned many things that I hadn't really realized before: Most of all I know it is essential to understanding to have been in the same position before you judge or destroy. If this were always done, there wouldn't be so many crimes and riots.

For example, nobody realized how (Boo) Arthur Radley felt and why he chose to be a recluse. They made him a freak in their minds and they were afraid of him and accused him of witchcraft and heinous deeds. He was really very nice, and had chosen not to be a part of their hypocritical, prejudiced society.

I learned that mob rule is dangerous and sometimes it takes the innocence of a child to make adults see their shameful sins and mistakes.

I also learned that even in a court of law, where there are safeguards against prejudice, sometimes there is no justice because men's minds cannot be safeguarded against hate and racism unless they themselves choose to do so, and sometimes they don't bother.

From this novel I learned of the differences in opportunity for the whites and the Negroes in our society. I found that a white man has a much better chance of living with the finer things of life, such as just living.

As far as I could tell, everyone was human but it depended upon your color, whether or not you were given the most basic of rights that are supposed to be guaranteed by God and our Bill of Rights to all.

This story gave me a clue to how the other race feels and why their point of view is necessarily different from ours. I could also see how people use people to do something that they don't have the spiritual courage to do themselves. That is, as in this novel, people knew that Tom Robinson was innocent of the rape but they were afraid to say that a Negro was right and a white person was wrong, so Atticus had to do their dirty work amidst their jeering and their censure.

In the novel, *To Kill a Mockingbird,* one gets the impression that the whole town was a private inner civil war. There was extreme prejudice, as shown in the Tom Robinson trial. I actually think it might have been even more tragic for him if he had been set free. The townspeople accepted the fact that he was guilty from the very beginning. "After all, he is Negro." Nothing would have changed their minds, twisted as they were by hate.

I didn't learn that much about the other race, other than I would hate to be a Negro living in an average town. I know that prejudice is a stupid thing, but humans are so stupid, I don't think it will ever change much really on the inside.

The book was very sad throughout, but the saddest thing of all was the prejudice.

Life in *To Kill a Mockingbird* offered two different sets of chances: one marked Negro and one marked white. From the beginning Tom Robinson had no chance whatever. Yet, Bob Ewell, white trash that he was, lied and cursed and perjured and survived intact and was even somewhat respected for his "courage" in putting away the "trouble-maker." I was made keenly aware through our discussions that there are too many Bob Ewells in all of us to give the Tom Robinsons of the world an even break. Tom's conviction and death was pitiful but not as pitiful as the town that put him there. . . .

If only everyone, everywhere would realize that every man is entitled to full respect of their opinions and actions! If only people would practice in their lives what they know is right as Atticus and Miss Maudie did, then there would be far less heartbreak. If only our consciences would play a greater role in our judgment of others.

To Kill a Mockingbird taught me that life is like a cedar chest full of clothes. You try on the different garments of life, look in a mirror and decide whether or not you like what you see.

After deciding, you put all of the ugly and torn garments of prejudice and hate back in the chest. Finally, you put the clothes that are woven from knowledge, tolerance and moral strength to the top of the cedar chest which is really your heart and mind.

People are blind only because they wish to be. If only more people would wish to be "color blind." Most people refuse to follow their own conscience but rather would reply upon the common people's prejudices.

They "hole up" the rest of their lives, wasting away in a dark, dirty dump of a society that they acknowledge as being absolute and they're afraid to come up for fresh air. They feel naked and the only malignant, dirty, unclean thing they see is their own reflection. So they ooze back into the black muck they have created with their own immorality.

Before I read this novel, I didn't realize how prejudiced people could be towards other human beings. Maycomb county was a typical county, unfortunately. It had its gossips, its stereotypes, old wives tales, superstition and its deep-felt racial prejudice. It was the *Peyton Place* of morality. . . .

This book revealed to me that if we want to survive in this country that everyone is going to have to stop being intolerant because we are going to end up destroying the country and each other. However, I still feel that *some* white people feel that they are better than Negroes. . . .

In this novel, I learned a number of things. First, I learned that prejudice is not limited to one color of skin alone. I had always thought that only white people prejudged and after having read this, I realize that Negroes are reared to feel that all white people hate them and all white people have the advantages and that all white people think that they are better.

I learned also that since children usually are not conscious of skin color that it is our society, not our inheritance that we should blame for the racism and racial hate that exist today.

Life is very strange and different thing when man becomes prejudiced. When a man begins to prejudge and disregard a person's rights then he is not only prejudiced, he is sick!

To Kill a Mockingbird is a novel which has opened my eyes to see the harm and wrong in intolerance and discrimination. It makes one uneasy of mind and dissatisfied. This novel helped me become cognizant of the need for freedom and equal rights for all. . . .

I learned that some people can't help the way they are and we just have to learn to live with them and as Christ said long ago and Harper Lee revoiced, "we must turn the other cheek and not become sick with hate. . . ."

If every man, white and Negro, would become as tolerant as Atticus Finch, we wouldn't all have to die to make it to heaven. . . .

From this novel I learned that life isn't easy and prejudice is the main reason. I learned the irony of degrading anyone without really knowing them when Boo Radley, whom Jem and Scout had poked fun at and taunted, saved their lives. We must all become Boo Radleys and learn to have a little tougher skin. . . .

I learned from Harper Lee's book that you must "do unto others as you would have them do unto you." I've heard this a million times in church but it never meant that much to me until I read this book. I really began to understand that this statement, if followed by all, could be the "great answer" that all the politicians are looking for. It could be the great panacea to civil disorders and racial hate. Harper Lee has at least conditioned me not to hate so quickly. . . .

I learned that the world has too many LuLus and Bob Ewells, and too few Atticuses in both races. People are too busy to be aware of the needs and hopes of others. . . . We must all slow down and take a good look at each other and determine if we really are that different from one another in the ways that count. . . .

The lesson that I learned from the novel was that there are some white people who are not prejudiced at all toward the coloreds.

This novel has kind of changed some of my views towards the white race.

All races have their hypocrites. For instance, Bob Ewell was a white hypocrite but then LuLu was no lily of the field either! Harper Lee did a fair job of presenting the bad and good sides of both the races and, boy! did they look silly in their ridiculous attitudes and misconceptions about one another.

The lesson that I learned from the novel was that children can be fairer in their judgments than an adult, especially when it comes to the other race.

The book really helped me to express myself about my feelings in class. It taught me that I had nothing to be ashamed of. In this novel some of the villains were white, not Negro for a change. If we had had to have read it without help and explanations, though, it would have made me hate people because I had to understand why the white people acted the way they did toward Tom and all the other Negroes.

I learned in *To Kill a Mockingbird* that there is prejudice between the races because of stereotyping, misunderstanding, and because we don't bother to learn any views other than those of our parents, friends and associates.

Tolerance is hard for people to practice. Intolerance is easier for us because it has been taught from generation to generation as "the thing." People don't try to understand another point of view because it is easier to see it from their own. . .

I learned that when you judge people by what you have heard you aren't being fair to that person or yourself. This novel showed me something that I can't forget: People can't be alike in all their ways and we shouldn't expect them to be. We should be big enough to allow everyone to live their own way, by their own consience and yet accept them.

This means that Negroes must not be critical of the whites nor the whites of the ways of the Negro. We must all learn that we are no better than the next man. . . .

I learned sometimes there are some people who admire democracy and equal rights for not just for Caucasians, but also, Negroes, Jews and Indians.

Sometimes there are Negroes who can't be trusted but, by the same token, there are some whites who are not honorable. Simply because there is one rotten apple in the barrel is no reason to throw away the entire barrel. My new self-appointed moral that I created after reading the novel is: "A person you have never met may become the nicest person you know."

From this novel we all learned many thing about life and many things that we already knew were just enforced.

One thing that all of us Negroes knew is that life isn't "peachy pie" for the Negroes sometimes. In the South during the time of this novel not very many colored people had a decent education but the ones who did have one, didn't know how, or have the chance to use it. So, the white man took advantage of his ignorance.

I learned that life is a struggle and you have to have a good background or education to make it happily through life.

I learned in the novel that if there weren't men in America today who feel the same as Atticus did about the Negroes, we wouldn't have any more rights today than these southern Negroes did in 1935.

I learned that you shouldn't kill things that are harmless and do not bother you. The Negro man, Tom, was compared to a mockingbird in the sense that he committed no crime and yet he was killed. I learned that all people aren't like that, just a few white people who are ignorant.

"You can't judge a person until you've walked in his shoes. . . ." If everyone in America would always remember that thought from the novel, it would be a happier place in which to live. My heart truly goes out to Tom Robinson, the innocent Negro, and Boo Radley, the white, kind-hearted recluse. I know that I will always remember this book before I judge a white person or a fellow Negro. Thank you, Harper Lee, for writing this tremendous book. All high school students should read it and discuss it as we did.

I have learned several things about life from this book. I have learned that being prejudiced can do ugly things for the world. I have learned what real courage means, and really what courage it takes for a white man to be fair in his judgment of a Negro because most white people aren't ready to accept us. I have learned that we must not judge anyone or accuse anyone of something before we know all the facts.

And thus ended our encounter with *To Kill a Mockingbird,* each other, and our consciences. I realize now that I am not a miracle worker and that there some that were never reached; but on the other side of the ledger I know there were some that were rocked, shaken and changed. I have a better insight now as to what a really deeply ingrained problem racial misunderstanding is now: but I am also confident that it is not unsolvable.

This experiment and its relative success has, I believe, broad implications for what can be done in English teaching to further race and ethnic relations. After all, English is nothing more or less than encouraging adequate communication and how can there be communication in the fullest sense until we can all recognize each other's capabilities as human beings or at least recognize that we *are* all members of the human race!

Yes, it would be easier to just dust off the same old classics and spoonfeed their "importance" to our students but the rewards are few in really achieving long-range goals imperative to our society if it is to exist in the fullest sense.

Surely there are short stories, with some effort, which could be utilized for these purposes. Poetry? Non-fiction? Drama? The possibilities for expanding the English curriculum to "involve" all our students are unlimited. How much more rewarding it is to offer some thought-provoking material and watch new attitudes and hopes expand for the *whole* class. . . .

Isn't it enough that some students are limited by their homes, their socioeconomic environment, their self-confidence, and their opportunities for jobs? Must the English curriculum contribute to their problems? Only if we allow students some freedom of thought and the opportunity to seek answers to some unanswered questions can we really hope to achieve what it is our responsibility to achieve.

I saw a few doors to understanding opened—Now my hope is that the rooms can be filled with greater racial maturity before they swing shut forever on rusty hinges.

III. INTRODUCTION

Among instructional approaches for guiding students in expressing their feelings and working out the intergroup relations problems which may arise in a desegregated school, role playing probably is the most widely advocated technique readily adaptable for use in any classroom. Associated with role playing are related techniques involving, for example, the use of puppets, the dramatization of historical scenes, and other approaches which teachers have used successfully to help students deal with emotions they may otherwise be reluctant or unwilling to confront. All such techniques are similar in that they require little in the way of special equipment or materials; any teacher who is serious in asserting that school is or must be more than the inculcation and regurgitation of facts can make frequent use of them.

In many cases it may be easier to recognize the potential value of role playing than to pick out or formulate suitable role play situations for use in the classroom. Some of the better published sources—particularly the works of Fannie Shaftel and Gertrude Noar—can help a teacher in the selection and creation of such situations, but even the best of these sources should be culled for relevant ideas as to how one might proceed in a particular classroom.

Mrs. Wilma A. Johnson describes several of the ways in which she used role playing and associated techniques during the 1967-1968 academic year. The results were exciting for teacher and students alike. Particularly noteworthy is the list of skeletal* situations which were used in her classes at Southeast Senior High School. It is hoped that this list will prove useful and suggestive for teachers in other schools.

Role playing in the classroom, one must hasten to add, has many important goals other than those dealing directly with intergroup relations. It can for example, be a principle means for helping students examine and work on improving their attitudes toward the school and the academic activities they carry on there. In the long run, of course, successful desegregation depends on the willingness and capability of teachers in dealing with such considerations of a primarily "instructional" nature. All these points are implicit in the following selections from Mrs. Johnson's report.

D.U.L.

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*In order to encourage students to develop roles in ways which are most meaningful to them, role playing situations often are written to convey only minimal amounts of information.

III. Situations to Be Used for Role-Playing for the Purpose of Developing Empathy in Human Relations

(Designed for and Used by Speech I Students)

BY WILMA A. JOHNSON

Introduction

The basic theory underlining this project is taken from Foote and Cottrell: *Identity and Interpersonal Competence.*[10] Their work is based upon that of Kurt Lewin, Harry Stack Sullivan, Karen Horney, and Alfred Adler. It is supported by other prominent psychologists and sociologists.

So much is included in the theory that the writer has had to be selective and attempt to involve only a small portion.

Briefly, the part of Foote and Cottrell's theory herein involved is the assumption that we see the world mainly as we see ourselves; that feelings about ourselves are always involving others (seen or unseen); and that our attitudes concerning ourselves and others can be explored and changed if we are willing and have proper guidance.

Competence is seen as a synonym for ability. It means a satisfactory degree of ability for performing certain implied kinds of tasks. In human relations, competence can be acquired. It is not inborn.

The components of competence are health, intelligence, empathy, autonomy, and judgment.

The component of empathy was chosen for this project because: 1. The writer was concerned by the apparent lack of empathy shown by students. 2. Empathy is one component which can possibly be increased by role-playing. 3. There are many areas in which empathy is needed in interpersonal relations. One is that of interracial relations—the subject of the workshop.

The writer did not choose to devote the project entirely and directly to race relations because she believes that race relations cannot be separated from human relations and must be treated within the general milieu of modern life. This is not to indicate in any way a disregard of minority race feelings of deprivation, inferior feelings, frustration, anxiety, and anger based upon bitter experiences of trying to remain human in the midst of oppression, physical, emotional, and social. The premise chosen does intend to point out, however, that the development of competence to a high degree among members of both races would help ease the strain of race relations.

People appear to differ in their ability to interpret correctly the attitudes and intentions of others, in the accuracy with which they can perceive situations from others' standpoint, and thus anticipate and predict their behavior. According to Foote and Cottrell, this type of social sensitivity rests upon what we call emphatic responses. These are basic to "taking the role of the other" and hence to social interaction and communicative processes upon which rests social integration.[10, (p. 54)]

The sign of the absence of empathy is misunderstanding. Our goal in attaining competence is to minimize misunderstanding. The goals in the project are to find ways to increase empathy in a variety of situations; to thereby increase competence in interpersonal relations, and to ultimately provide a background for improvement in the students' over-all adjustment.

It is hoped that through the experience the students will become better prepared for the demands of change in later life.

Specifically, during the project, emphasis was placed upon thinking in terms of others and their feelings. They were taught to recognize the existence of more than one outcome of situations, and to minimize the absolute "right" and "wrong." We tried to remove the "good" and "bad" labels when analyzing life situations. Concentration was on how one feels when in the position of another or when acting out his role.

The means of role-playing allows for a variety of benefits to be accomplished. Whereas, in this project, we concentrated upon the quality of empathy, we are aware that the qualities of creativity, judgment, and autonomy are also involved in dealing with roles and thus were not absent in our pursuit of empathy. Education for ethical behavior, citizenship, individual integrity, and group responsibility were some of the secondary objectives involved. Any of these might have become a primary goal with a project so designed.

Role-playing falls naturally into the speech curriculum. It allows for certain personal freedom, varied use of voice, changes of roles, and acting in a part chosen by the student. The students seemed to enjoy participation because they were not censored or graded, but were complimented upon their participation. Role-playing allowed the shy students to participate by listening. (Strict attention was the only demand.) They could and frequently did take part in the follow-up discussion.

Materials. The materials used in the project consisted only of the two speech classes, situations introduced by the teacher and the classes.

Furniture available in the rooms was used to designate boundaries or places.

No special props were used. If any were needed, the role-players drew on their imagination and that of the audience.

Methodology—preparation of the teacher. There are many guides for teacher preparation in the bibliography. The following guides are felt to be basic:

1. The teacher must be objective and have the purpose of the project as a primary goal at the time of experimentation.
2. The teacher, must beforehand, establish a friendly, accepting attitude with the class without losing respect.
3. Some attempt at group work should be tried with success before attempting the project.
4. The teacher must choose a time during which he is able to interact as freely and as objectively as possible without undue personal strain.
5. Unless the teacher feels that he is competent in the area of interpersonal relations, it is best to wait and develop this.
6. The teacher must be able to handle multiple groups in preparation as well as instruction.
7. Judgment is required in knowing when to stop role plays.
8. Follow-up discussion may be the most valuable part for the majority of a large group. The teacher must take the time for analyzing even though other groups are anxious to perform.
9. Guidance on the acceptance of people and their language in life situation should be given before any role-playing takes place.
10. The teacher should participate in some of the action or in reversal plays.
11. Criticism should be kept at a minimum. Praise encourages participation.

Introduction to the unit. The project was thought out and planned in clear developmental stages. Good rapport was established. This took longer in one class which presented a problem in that it was sexually unbalanced.

We discussed the word "role" and its homonyms. We defined role-playing and the word empathy. This was done in about five minutes of each class period over a period of several weeks in each class.

When these terms were thought to be understood, we decided that we could perform the roles of others through puppet shows.

Puppets are suited to presenting a basic understanding of human emotions because a puppet as a symbolic character can easily project an abstract idea which a human action would find difficult and involved.

Puppets make real such emotions as resentment, fear, anger, joy, and sorrow. They represent, convincingly, the fact that these abstractions really exist.

Puppets are valuable, also, because they can change attitudes quickly. They can say things which no person could say and get away with. The voice (actor) is entirely hidden during the performance and is free to interact without censorship.

The classes were divided into groups to write situations and later skits which showed some human conflict. Meanwhile, instruction for making puppets was given.

Each group made its own puppets and put on the skit it had written and which had been approved. This part of the project was very enjoyable to both students and teacher. We were fortunate to have a puppet stage. We wore it out transporting it from one room to the other, but the project was worthwhile.

In addition to learning how to make a puppet and to write a skit, students were able to either choose a group or work in one in which they were placed.

There were grades involved in this part of the project because of the amount of time consumed. Students were given a choice: 1. Write a skit involving a problem situation—one which was an example from real life (for grade E) or 2. Write a Christmas skit (for grade S). The only requirements were that partners or groups work together, write a skit, make the needed puppets, practice and give the skit.

In hour III a name from the top of the class roll was paired with one from the bottom of the list. In hour VI, there was a free selection of partners or groups. Volunteer stage managers were used in both classes.

Some of the goals of this part of the project were:

1. To develop a speech situation in which at least two people combined efforts.
2. To practice skill in writing a skit.
3. To think about problems in various areas, and to develop one of these giving a possible solution.
4. To exercise creativity in making a puppet.
5. To exercise skill of emphasis and expression.
6. To provide another opportunity to encourage the shy students to perform.
7. To provide opportunity for integrated work, conversation, and socialization.
8. To provide for the launching of role-playing.

The terms role, role-playing, and empathy were kept in constant review.

After the puppet shows, we explored through discussion such questions as: "Do we ever really know what will happen or be said in human relations?" "Is what happened in X's skit what you would have done?" "Does your answer mean he was 'wrong' and you were 'right', or is this just one of many ways it could have happened?"

The teacher attempted to stress the matters of individual differences and the importance experience has on response. She also probably spent as much time with semantics as with these other topics. The power of words and our interpretation of them was highlighted. This, it is realized, possibly belongs in a separate project, but somehow, it came so naturally into focus that it could not be ignored.

The following films were shown: "Boy with a Knife," "Angry Boy," and "Boundary Lines."

The terms "projection," "rejection," "hostility," and "social distance" were introduced. We tried these because they seemed appropriate and manageable.

We explored orally such areas as: 1. One plays multiple roles in life. 2. We often project our anger upon innocent people who have not hurt us or even made us angry. 3. Being aware of projection may give us some control. 4. There is nothing "bad" about anger; handling anger can be artfully done. 5. The kinds of "walls" we build between ourselves (each other).

After the preparatory work, the teacher must choose an appropriate time for the experimental situations. One cannot suggest adequately just what they should be because of the varied nature and interests of the groups. Much also depends upon the subjects of preparatory discussion.

The appropriate time would involve one during which interruptions were least likely to occur, a time when there seemed to be a pleasant, but serious, attitude in the class, a time when there was no major distraction such as candy sales or dances after school, and one in which the teacher himself felt "free" to participate.

For an experimental situation, the third hour class was directed to choose a scene showing rejection by peers. This was done by three groups.

The sixth hour chose (without much direction) the teacher-student situation. Students acted the role of the teacher; the teacher became a part of an annoying student group.

The regular work was pursued with role-playing introduced and practiced three times a week at the end of each period. As the enthusiasm grew, role-playing was done daily at the end of each period. Near the end of the project, role-playing was done for several class periods.

Six groups were made in each class. Freedom to change groups was allowed and encouraged. Some scenes were done by volunteers from several groups.

Groups were asked (but not forced) to submit some situations for role-playing in writing. Most of the individuals wrote at least three situations. Eager individuals gave some to the class orally.

It was felt that expressions of "feelings" in situations should be kept to oral expression rather than writing. The teacher attempted to take some notes. Feelings of this kind are fleeting and must be captured immediately. They should not be associated with the regular "requirements." The whole class participating as listeners, can better benefit by the oral expression, but much of it cannot be "captured" on paper.

The number of situations used and the choice of situations was left primarily to the class governed by the element of time. We added to the situations constantly. As one role-play was completed, another was suggested.

Some Conclusions Drawn from the Project

1. The project was enthusiastically accepted.
2. The project proved a challenging experience for the teacher and the classes involved.
3. It is felt that this should be a long-term project, started as early as possible during the first semester. Changes in attitudes do not take place quickly.

4. The groups should have been at least one-half the size for greater and more intimate interaction.
5. The attitude of friendliness seemed, from observation of the teacher, to improve.
6. The evaluation procedures need to be strengthened.
7. 36 students said that they thought that they understood better how other people felt in certain situations. (Taken from survey made at end of project—see Appendix). 51 surveys were checked.
8. Many students expressed orally that they thought they understood themselves better at the end of the project.
9. Of those who listened, but did not participate actively, 10 out of 12 enjoyed the role-plays. About 50% took part in the discussions. Six students felt that they had a better understanding of others after having this unit.

Benefits

1. Experience in group work.
2. Learning a few new terms applied to human relations.
3. Opportunities to "try out" skills of interpersonal interaction.
4. Opportunities to find out how it feels to take another's role.
5. Creation of a feeling of self-exploration without censorship.
6. An opportunity to admit certain feelings and emotions openly and to find out that they are not confined to oneself.
7. Learning that people must take many roles in life.
8. Realizing the importance of language and the power of words.
9. To be able to face the complicated role-taking process of life, understanding it better; therefore, avoiding some of the confusion, frustration, and conflict.

The number of racially integrated groups for role-playing was not as great as was hoped. But there were many on a volunteer basis. There were more in Hour VI than in Hour III.

Greater integration was present in the puppet shows. There were for this part of the project the same number of integrated groups in Hour VI, where there was a free choice, as in Hour III, where they were assigned partners.

Some Situations Used in the Project

1. Students tried to teach something that they selected from the course Teacher and volunteer student played roles of disturbers.
2. Student is called into principal's office for being tardy six times. Three boys played parts of principal and vice-principals. The offense was changed several times as were the characters.
3. A girl gets permission to go to a party. She comes home at three o'clock in the morning. She is faced by her mother, and later by both parents.
4. A teenager wants to use the new convertible to go out with his date.
5. A high school boy explains to his dad that he is going to marry a girl friend and tells why. (A variety of reasons were used.)
6. One sister misuses the other's party dress. Scene shows the day of the party.
7. A mother explains to the judge why her boy should not be punished for speeding.
8. Two youngsters (ages 5 and 7) are being taken to California by car during a hot summer month. There is no air-conditioner.

9. A student protests about not receiving a graded paper. He insists upon getting it back. He is sure that he turned it in. Later it is found in his notebook.
10. Two students try to persuade two others: 1. To skip school about lunch time. 2. To try a drink of alcohol.
11. Taxi driver and passenger. Passenger loves to talk; driver hates those who talk too much. Passenger wants to take a tour of city. Driver puts him out at a museum and drives off.
12. Two girls order food at a hot dog stand. When clerk tells them the amount of the check, they insist that they have paid.
13. Father makes boy angry before he starts to school. Boy starts fight at school with student who brushes up against him.
14. Mary and Sue try out for a play. Sue gets the part. Mary tells their friends that Sue got the part because she was the teacher's pet. The friends snub her.
15. A customer tries to return a piece of used merchandise. She insists upon a refund.
16. Mother burns food while talking on the phone. "Takes it out" on daughter.
17. Teenager misuses the telephone. Parents object. Father loses a business call. Mother misses a message that her sister is ill.
18. In the classroom a girl says something cruel about another girl. The second girl "takes it out" on little sister at home.
19. Trying to say the memory work for English, you forget a line.
20. You are a policeman. You arrest a man and later find he is innocent.
21. A student was brought into the office of the principal because he was in a group that was smoking. This is the first time he has been in the principal's office. The boy was not smoking, he was just there.
22. A girl tries to convince her mother that she is old enough to date.
23. You are the parents of a teenager who drops out of school.
24. You pass a group of students and overhear them saying something discreditable about you.
25. You have been transferred in the middle of the year. You try to join a group to socialize. You are ignored by the group.
26. A "Human Relations Meeting." Students have met because they are concerned. Talk over problems.
27. A boy meets his girl friend's parents for the first time.
28. Mother buys a dress for one daughter. The other daughter gets no attention except scolding. The girls fight. (There were other outcomes.)
29. A teenager is teased because of his unusual name.
30. A student is ignored by his peers because: 1. He has a physical handicap. 2. Because he is of a different race. 3. Because he belongs to a different religion.
31. The older brother in a family works. He has a bad day at work. He comes home and "takes it out" on younger sister who in turn gets angry and hits the baby sitter.
32. The maid or lab worker erases the work of two scientists who have worked hard to solve a difficult problem on the board. Helper thinks he will be complimented for getting things clean; instead, he is rebuffed and fired.
33. Baby sitter lets children flood the bathroom. She eats up dinner prepared for the next day. Scene with the parents.
34. Parents think baby sitter's charge is too high. They do not want to pay after staying out until after midnight.

Observations

When the groups had developed the technique of role-playing sufficiently and when they appeared to be enjoying it and asking for time to do it, I thought that it was the appropriate time to develop some spontaneity. It was at this point that planned situations were discarded and we would select one situation in the class to be done in a variety of ways.

It was interesting to note that there was no frustration. Those who had formally actively participated, volunteered readily. They were used as leaders. They selected players from the other volunteers. Race was never a factor—it was simply: here is another role-player.

One Negro boy in hour VI was a most active participant. He was asked by all leaders to take any male role. Two other boys, one Negro and one white, participated in their planned groups, but were not active volunteers.

One test came to the classes unexpectedly. When I knew that I would have to be absent because of my husband's serious illness, I told each of my classes. I tried to explain why I would be absent.

There was a noticeable difference in the reaction of the speech classes and that of the English classes.

At first the third hour class thought that I was role-playing. When they understood that I was serious, they became quite sober and quiet. Then many began to say how sorry they were.

In hour VI, I was believed at once and the girls at once began asking questions and expressing good thoughts. They wanted to know what they could do other than role-play a good class. Many extended personal support in words and by reaching out physically.

The class took up money and sent flowers to the hospital with a beautiful card and sincere note.

There were no expressions except a few of glee because I would not be present in the English classes.

The over-all comparison of the reaction of the two classes leads me to believe that there was some empathy developed during the project and that the results were well worthwhile.

At the end of the project, the students were asked to answer the following questions. Their responses were used in drawing the conclusions.

1. Define:
   a. role
   b. role-playing
   c. empathy
   d. projection
   e. rejection
2. Did you participate in the role-playing by acting, or by listening only, or both?
3. Did you find role-playing an interesting unit of work? Why?
4. What do you think the values of role-playing are? Do you think there is anything to be learned by taking the roles of others?
5. When you observed the role-plays, did you often feel involved in the action?
6. Do things in real life sometimes happen as we role-played them?

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IV. INTRODUCTION

Working to improve intergroup relations in the desegregated school need not be a very complicated matter. In a very real sense, simply sitting down with students and talking with them can help us to diagnose problems which may exist and to pinpoint steps that might be taken to improve the climate in a school. It is unfortunate that given the many tasks which teachers are responsible for performing, too few seem able to find adequate time to talk with students in any depth.

These generalizations are implicit in the following section prepared by Mr. Clifford D. Cornelius of Southeast High School. They underline the fact that no matter what his subject area, a teacher—and his school—can profit from the willingness to take a direct look at considerations involving the nature and quality of intergroup relations among his students.

D.U.L.

IV. Problems in Teaching Physical Education in a Desegregated School

BY CLIFFORD D. CORNELIUS

The object of my project was to find out how the students in my classes actually felt about several things, including the classes themselves and me, personally, and to discuss some problems concerning a desegregated school. It was felt that to be a good teacher in a desegregated school, I should examine myself and my techniques to learn if I had shortcomings that could cause antagonism.

My method of obtaining the information used two approaches:

1. Six volunteers from my fourth hour gym class were selected (three Negro and three white) and tape recorded group discussions were held with them.
2. I talked with students individually.

Stress was placed, during the interviews, on the need to be honest and frank in their discussions, because the only way any good could be achieved was by expressing their true feelings.

My first question was whether or not they thought I treated everyone in the class, both Negro and white, the same. The answers suggested that perceptions of unequal treatment were not a significant problem at the present time.

In another session, we discussed a situation that usually arises in the swimming pool. I had noticed that when the students were seated on the side of the pool for roll call and instructions, the white students would sit together toward the deep end, and the Negro students would sit together at the shallow end. I wondered why they did this, and if I should try and break up this grouping. Some of the answers to this situation were as follows:

1. "I don't believe it had anything to do with race, but some would just rather sit at the shallow end."
2. "I think that most of the time, we separate because we feel more comfortable with our friends—like when you are swimming, everyone wants to be close to a friend. Also if a Negro boy sat next to a white boy, you would be called a name, such as 'Tom', or 'Uncle Tom', or something like that."
3. "A lot of the Negro boys live in the same area, and a lot of the white boys live in the same area, and they have just naturally been together longer and they just want to be with their friends. I don't think it is any problem of segregation."

When asked if they thought I should break up this grouping, some answers were as follows:

1. "I think it is better for the boys to sit with their friends, because they feel more comfortable, and they would probably do better."
2. "I think it would be wrong to break it up."
3. "I don't think it would be integrating the class because the white boys and Negro boys are with each other most of the time, and it's not a matter of integrating a class between two races, it's more like integrating friends, just friends sitting beside friends."
4. "In a way most Negro boys are not very good swimmers, like myself; but most of the white boys are good swimmers, and

> one reason why Negro boys sit at one end is because they are afraid to get in the deep water for fear they might go under."

At this point, one student said he noticed that most Negro boys do not like to swim as well as white boys and wondered why this was so? We then proceeded to discuss that question and some of the reasons brought forth were as follows:

1. It might have been the white boys had more opportunities to swim when they were younger.
2. The white boys had more chances to take lessons, whereas the Negro boys lived in communities without pools and did not have a chance to swim or take lessons. As a consequence, they did not become interested in swimming.
3. Perhaps many of the Negro students had not had the money for swimming lessons.

My conclusion to the first part of the question, regarding the seating arrangement in the pool, was that I should leave things as they were because the students seemed more confident and secure by being close to a friend for safety reasons. I believe this is more important than simply breaking up the two groups in the pool.

In another session, they talked about the use of certain words in integrated classes. We seemed to concentrate on the word, "boy", particularly as it pertained to the Negro student. I explained that I had been unaware, until taking the Human Relations Workshop, that young, male Negroes do not like to be called boy. We then discussed this and some of the points brought out were:

1. "When one Negro calls another Negro 'boy', it's the way he says it, or the way he uses it, sort of like downgrading him, like calling some one a dog or something. Just like that, call them out a name."
2. "It's not so much a Negro calling another Negro, 'boy', it's the idea of a white man calling you 'boy'. I find that when a Negro speaks to another Negro like that, he is just playing around."
3. "It can be downgrading to a group as well as an individual, depending on the way you use it.

At that point, I directed a question to the Negro students, asking if I ever used the term "boy" when talking to the Negro students in a way that would offend them. One of the answers was:

"Well, when I hear Mr. Cornelius say it in our gym class, he usually says 'boys' and he is talking to the class in general, the white and the Negroes, and I am sure that none of the Negroes take offense to it because he is talking to the whole class."

One of the white students then brought up the fact that they had had a panel discussion about this in English class. One of the books he read was *Black Like Me*. He pointed out that the author, in telling of his travels through the South brought out that they were always saying "nigger" and "boy" to him in a demanding and derogatory manner.

On the term "boy", it was generally agreed that it was the way the word was used that made the difference. None seemed to take offense if I used the word "boys" while talking to mixed groups of white and Negro students. However, they would if I was correcting an individual or a group of Negro students only.

Another point brought up concerned terms which are most accepted and used by the Negro people—Negro, Colored, Black, Africans or Black Africans? Some answers to this were:

1. "The Negro here is just a descendant from Africa. If you go to Africa, they don't want to be called a Negro, maybe colored, but not a Negro. They want to be called 'black people' because that is what they were originally known as, but over here in America, they are just descendants of these Africans, and I think they would rather be called Negro or colored."
2. "Well, I think most Negro people would rather be called Negro or colored; because 'black', we call 'black' like someone is talking about you or making fun about you, because most of the time when they call you a name, they say you 'black Nigger' or call you 'black' and use a curse word or something like that. I think it is better if you call colored people, 'Negro', and use it in its right form."
3. "I believe when you call a Negro person 'black', it would be an insult, too, like calling them a 'nigger'. I don't think it is right."

It was brought up that in some sections of the country, like Chicago, the Negro prefers to be called "black". One of the Negro students answered that the following way:

"I think the reason that they prefer to be called this over in Chicago is because that is where all the racial violence, most of it is over there, where they started the 'black power' and all this, and they prefer to be called 'black', because of their little slogan like 'black power' ".

It was generally agreed by this group that the word "Negro" was preferred, with "colored" ranking second in acceptance, particularly in this part of the country.

The white students were then asked if there were any words or terms they did not like the Negro boys to call them. One of the students said he did not like to be called "slick" or "white trash". In a later interview he added the words "chuck" and "hunkey". He said he did not get angry if his Negro *friends* called him these names but others calling him the same things would make him angry.

At one session we discussed how much integration we had at Southeast. We discussed talking to each other outside the classroom, seating arrangements at sports events, studying together and walking to and from school. Some of the students thought there was more communication between the two races this year than in the past, and that they had more friends in the other race than before.

We talked about the fact that at sports events both races segregated themselves. I got the impression from both races that this was due to what their friends would call them and say about them, if they moved in with the other groups. But down deep in their hearts, they did not believe it right to segregate at games.

Concerning studying together outside of school, several brought up the point that their parents objected.

Concerning walking to and from school, most said they would rather be with close friends, and since their closest friends were of their own race, they preferred to be with them.

Most all agreed, though, that there is much more mixing of the races this year and with more cooperation on both sides, that more progress will be made.

One of the Negro students made the statement that our school would be far more settled and there would be less friction between the races if

2

something could be done about the "69ers". This group keeps causing most of the trouble between the Negroes and whites.

My last project was to find out how the students actually felt about our selection of team captains. I had the class members nominate candidates and then vote on them.

All members of my classes, when asked about this method, indicated they were satisfied with the method of selection. Some said they were not satisfied with the captains after they were selected, but at least it was a good way to get team leaders. They said in some classes the captains were appointed by the teacher and that the students had no say about who would be their squad leaders.

From my point of view, I believe this project has been useful in leading to the following conclusions:

1. Unequal treatment of the races is not presently a problem in my classes.
2. The seating patterns in the swimming pool does not constitute a serious matter and had best be left alone.
3. The use of some words and terms offend when used in certain ways, but at other times will not offend depending on their usage.
4. In this community at the present time, colored people prefer to be called "Negroes".
5. The way of selecting team captains was satisfactory.
6. We have a long way to go to really have full integration at Southeast, but there are some rays of hope.

V. INTRODUCTION

Nearly everyone agrees that it is good educational practice to have students do much of their work in various kinds of small and large groups. Group assignments, whether in the classroom or the library or in other school-related activities, are particularly valuable from the point of intergroup relations education in the public school. If pupils are to have opportunities to discuss and resolve the problems they encounter or perceive in the classroom, one obvious way to provide such opportunities is to utilize a small group format carefully thought out in advance by the teacher.

In the following section, Miss Willa Williams of Southeast High School describes some of the variations which can be used and some of the considerations involved in using classroom discussion groups with a view to improving human and intergroup relationships in the classroom. The paper speaks for itself in pointing to the potential value—as well as the uncertainties—inherent in such an approach.

D.U.L.

V. Classroom Discussion Groups

BY WILLA WILLIAMS

My three world history classes have been divided into small groups of six to eight students each. Each group chose its own group leader and recorder. The groups have had many "buzz" sessions and have also studied and presented to the class through panels and reports material and topics that are part of the world history subject matter.

I assigned each student to a group myself because I wished to break up the segregated seating pattern which resulted from the free choice of seats permitted students at the beginning of the year. Each group was planned to include both Negroes and whites, both boys and girls, roughly in the same proportion as in the class as a whole.

My major purpose was to increase communication among my students in a less formal atmosphere than the usual class discussion setting. I hoped that working together as a small group over a period of weeks would promote better human relations. I also hoped that boys and girls who are usually non-participators would be drawn into the discussions, and that all students would develop greater personal security and a sense of belonging to the class and the school. I also hoped this plan would enable me to know my students better and help their adjustment to school and class. There are now thirteen groups. Four group chairmen are Negroes. Most chairmen are able students, but two, one white and one Negro girl, are among the poorest students. There has been considerable change in group membership, largely due to class changes at the beginning of the second semester. These changes have altered the character of the first and seventh hour classes considerably. The seventh hour, the poorest academically, originally had the largest percentage of Negroes. It now has the fewest Negroes and is still academically the poorest as a group, but has fewer non-readers than the first hour. The first hour still has the ablest students but also the greatest spread of academic ability, and now has next to the largest percentage of Negroes. Of the four Negro boys who entered the class at midsemester, three are very able students and two have become group leaders, although they are not group chairmen. There have been few student requests for group transfers, chiefly where the midsemester enrollment changes left only one girl in a group.

Procedures have varied considerably over the weeks. "Buzz" sessions have usually been followed by reports to the class by the group chairmen, with general class discussion whenever time permitted. When the groups have been assigned different textbook material, the group chairmen have sometimes presided over the class, calling first on members of the group for answers to questions, then on other class members for further answers, comments and questions. When the topics required looking up material in the library, in newspapers, magazines, etc., the group members have usually acted as a panel to present their findings to the class.

Topics have varied widely. The first two "buzz" sessions concerned gripes and criticism of the school set-up generally. These were popular, but consisted mostly of complaints about too many and too strict rules, too much homework, the food in the cafeteria, etc. They gave me an opportunity to explain the reasons for some of the "too strict" rules. In only one class were there complaints of racial discrimination, and these came from only two or three students.

One early session dealt with setting up rules and regulations for the class. The suggestions of each class were consolidated by the group leaders, then reduced to one set which was presented to all classes.

Another session was for the purpose of suggesting topics for future discussion. Suggested topics ranged from teenage problems concerning dating, dress, parent-child relationships, etc., to broader problems of youth such as juvenile delinquency, use of drugs and alcohol by young people, school drop-outs, lower voting age, draft laws, hippies, jobs, etc. Also included were inflation, the war in Vietnam, Communism, racial problems and riots. The most striking thing about the suggestions was the lack of unanimity. At the time of this session there were twelve groups and only the war in Vietnam appeared in the list of more than three groups. Racial problems as a topic was mentioned twice and riots only once. (This session was long before the assassination of Dr. King.) The result was less guidance in the choice of discussion topics than I had hoped for.

Another buzz session took place soon after the incident following the basketball game at the field house. The question suggested for discussion was what students themselves can do to avoid incidents at athletic or other school events. Many groups evaded any discussion of what they as boys and girls could do, and suggested more police supervision, setting games at an earlier hour, better lighting, using electronic scanning devices to detect guns and knives, etc. A few suggested better sportsmanship about referee decisions, going home directly after games, and keeping cool and not promoting a fight by standing around watching it or joining in. No group listed bad race relations as a cause of incidents and one group specifically rejected it as a cause.

Some discussions were related to world history units. For example, a unit on world religions was followed by a discussion of what all religions have in common and what needs and desires all human beings share.

The group set-up was used for a study of famous Negro Americans. Each group chose a category such as Negroes in government and military service, in the entertainment world, in athletics, in medicine and science. The groups then reported their findings to the class as a whole. This was rather superficially done, partly because of limited material in our library, but at least the students now have a better appreciation of the many contributions of Negroes in all fields of American life. (Before the study only two students in the three classes—one white, one Negro—knew who Thurgood Marshall was and none had heard of Ralph Bunche.)

Another unit in world history was a study of modern Africa. Each group was responsible for a different region of the continent and reported to the class on two or three countries in their area.

I find evaluation of this project difficult. I feel sure it has resulted in wider student participation than we would have had otherwise. Some students have had little to say in their groups, but all have been drawn into the group discussions to some degree, sometimes by pressure from their group members. There has been very little friction in any group, but some have had much more spontaneous give-and-take than others. There hasn't been as much open discussion of human relations problems as I had hoped, but perhaps the experience of working closely with members of another ethnic group has resulted in greater ease and friendliness.

Since I attempted no kind of attitude measurement at the beginning of the project, I can make no objective before-and-after comparisons. I waited as long as possible to give a questionnaire, and the assassination of Dr. King—with the resultant riots—came just before it was given. I do not know just what the questionnaire actually measures now, but I will summarize the results.

Since there was considerable varation of opinions in the three classes, I shall summarize the results by classes. The class with the highest ability average (but also the greatest spread in academic talent) will be designated as Class A. Thirty-one per cent of the students were Negroes. Class B ranks between the other two in academic standing and has thirty-two per cent Negroes. Class C, the lowest academically, has twenty-four per cent Negroes.

In Class A, 18 students stated that they believed that the group discussions had given them an opportunity for more effective class participation, 9 thought they had not, and 4 said they had no opinion. In Class B, 19, voted "yes," 6 "no," and 2 had "no opinion." In Class C, 21 designated "yes," 8 "no," and 2 "no opinion."

To the question, "do you feel more at ease in class because of our group discussions?" 17 Class A students answered "yes," 14 said "no," and 1 had "no opinion." In Class B, 11 students felt more at ease, 5 did not and 9 had "no opinion." In Class C, 16 answered "yes," 3 "no," and 3 "no opinion."

In Class A, 9 students indicated they felt more at ease with boys and girls of a different race because of working with them in small groups, 14 did not, and 7 had no opinion. In Class C, 11 students answered "yes," 8 "no," and 4 "no opinion."

Class A students were almost equally divided concerning their preference for group work or discussion by the class as a whole, the latter receiving one more vote. In Class B, 14 preferred group work, and 12 preferred work by the class as a whole. In Class C, all but one student favored group work.

To the question, "Have you changed your attitude toward people of a different race this year?", 19 students in Class A checked "no," 9 checked "Yes, toward lesser distrust and hostility." Since in the same class 22 students indicated that if they were free to choose they would attend a segregated school and only 8 favored a desegregated school, it would seem a fairly valid conclusion that many of the 19 students who had not changed their attitude did not have a particularly friendly attitude toward people of a different race.

In Class B, 8 students indicated that they had not changed their attitude, 16 had changed toward greater understanding and friendliness, and 2 toward greater hostility. In this class 11 preferred a segregated school, while 15 preferred a desegregated school.

In Class C, 8 students had not changed their attitude, 8 indicated a change toward greater friendliness and 7 toward greater hostility. Of these same students, 15 preferred a segregated school and 8 preferred a desegregated one.

Reaching any general conclusion from the data is difficult. There were inconsistencies both in individual and in class responses. Preference for group work was clearly greatest among the less academically talented, although a majority in each class felt that the group discussions had given them an opportunity for more effective participation in class. The class in the middle ability range seemed to feel the least prejudice and the greatest improvement in attitudes. This was also the class with the fewest changes in membership, so that nearly all had participated in all the group discussions. My own observation would confirm this conclusion, as there seemed to be more spontaneous give-and-take and friendliness in Class B. Class A has several capable, but quite prejudiced, white boys and girls and their attitudes have improved little if any at all. The boy who is probably the best student in class outspokenly favors integration.

I am glad that even after the assassination of Dr. King and the troubles that followed, 33 students still felt they had gained greater understanding and friendliness toward people of a different race this year. I can only hope that my classes contributed to this better feeling.

VI. INTRODUCTION

The possibilities for working to achieve good intergroup relations through the school's extra-curricular and co-curricular programs are very nearly unlimited. One particularly obvious and important mechanism for doing this is the school newspaper. Working together as members of the staff, dealing in some depth with the quality of the program and the human relationships in the school, highlighting the contributions made by students of varying backgrounds in school or classroom, and providing positive information about the school for parents and citizens in the community, white and black students on the newspapers are in a key position to help make desegregation work.

To a significant degree, of course, whether possibilities along those lines will be perceived and utilized will be determined by the leadership and initiative of the newspaper's faculty sponsor. In the following section, Mr. Richard R. Boatright describes how he and his staff on *The Highlight* published at Northeast Junior High School found ways to emphasize intergroup relations in carrying out their assignments for the paper.

D.U.L.

VI. Contributions of the School Newspaper to Desegregation and Integration Within Northeast Junior

BY RICHARD BOATRIGHT

The objective of this project is to prove that a school newspaper sponsored as an extra-curricular activity involving students from many segments of the student body can make valuable contributions to the problems of a desegregated junior high school.

The ramifications of desegregation came to Northeast Junior in the spring of 1967 when Superintendent James Hazlett announced that Negro students would be bussed into Northeast Junior in September of 1967 for the first time. The realization came quickly that I would be involved in the desegregation problem in our school because I was faculty sponsor of the school newspaper called *The Highlight*. I had sponsored the school newspaper for five years and most all of the social activities that involved the total student body such as school dances or ball games. During that time I had also held positions of leadership in the community and had been successful in getting the businessmen of our community to give financial support to our school newspaper. In this position I began to realize that the greatest preparation for the handling of a desegregated teaching situation was to formulate my own thinking in areas of positive, practical, and real-life situations. This frame of mind cast aside fears and negative thinking, and I felt more confident and better able to solve the problems of desegregation in our school.

To me the term desegregation seemed to mean trying to handle the problems encountered by having two or more races of students within a school. Yet desegregation cannot be complete without integration which in my estimation is a state of harmony and mutual understanding in the social setting of a mixed student body and faculty within a school. A fully integrated society within a school needs no force or authority because racial problems should not then exist.

Therefore, I formulated the following goals for desegregation and integration which have worked for me this year. First, I would think only in positive, practical, and confident terms. Second, I disassociated myself from any personal fears created by my own thinking, my fellow faculty members or students. Third, I decided that integration of the races in a school situation must be a group experience to really be effective. Therefore, the use of the school newspaper and its related social activities became a good medium to desegregate and integrate the school.

Implementation of the newspaper desegregation program was begun in the office of our principal, who is very strong in his belief for equality among all races. (Action in a school desegregation can only be as strong as the principal wants it to be.) My procedure as a teacher and sponsor of *The Highlight,* was to present before the principal a positive journalism program including both the Negro and white races.

Next came the organization of a school newspaper staff. Our newspaper staff is made up year by year of volunteers throughout the school. Then, I also have an "A" rated class in seventh grade Common Learnings that can volunteer to work anywhere on the staff, but as a class is responsible for seeing that all phases of producing our school newspaper are met on schedule. This means that my class is responsible for filling in the gaps where any volunteer may fail or cannot fulfill his duties.

To get volunteers we advertise over the school intercom for any student to apply that wishes to work on the school newspaper. The positions on the staff are also posted. Before very long I discovered that the Negro students were not applying. I then made the decision to go directly to our assistant principal, a newly appointed Negro colleague, and ask for his assistance. Mr. Ervin was most cooperative and gave me a list of Negro students that he recommended to work on the staff. I also discovered that he had prepared each student for the interview that I was to have with them. Teachers also cooperated by encouraging their Negro students about a staff position.

In my initial interviews with the Negro students I found most of them were friendly and cooperative. They had the opportunity to accept any position they wanted on the staff and were just as willing as the white students to accept the responsibility of that position. There were 120 students assigned by me at the beginning of the year to various positions on the staff. Twenty-six of the staff members assigned were Negro students, six of whom were recommended by Mr. Ervin. The remainder were recommended by teachers or volunteered on their own.

Twenty-three students who volunteered to work on *The Highlight* staff had not been assigned when all positions on the newspaper were completely filled by November 1, 1967. Of those students not assigned to the staff only six were Negro. (These students were not assigned because their records did not show them to be qualified to work on the school newspaper or, in some cases, their teachers would not recommend them for newspaper work.)

In getting acquainted with the Negro students on my staff, I had only one who showed any racial attitudes. This girl had been marked as a number-one choice by Mr. Ervin. At Central Junior she had been a student leader and an outstanding student in all of her work. In my first interview with her she refused to take a top position on the staff and seemed ill at ease. Then she carefully observed my class which was nearly all white and immediately became so upset that she started shaking. This was a new experience for me and I found that the only thing I could do in this situation was to dismiss her. She holds a position on the staff, but has failed a number of times to hand in her assignment when it was due. I discussed this case with Mr. Ervin and he attributed these attitudes to the home.

The integrated staff has worked well together all year. Since the staff is a large one it is divided into seven sections with the students working rather closely together within each section. The Administrative Section of the staff is the portion of the staff involved with any of the problems presented by any member of the staff. Two Negro students have positions on the Administrative Staff, which is made up of twenty students assigned to various positions. One particularly personable Negro assistant editor has been able to help Negro staff members overcome problems in not handing their stories in when they are due. I find that the best way to handle discipline and motivation is for every Negro student to have one of his peers in a position of authority. You can then make suggestions to the peer and also let the peer be an example.

The other assistant editor for the paper is a Mexican student, another minority group in our school. The editor, a white girl, and the two assistant editors have worked very well together with each representing a different race. This trio proved to me that students who have a common interest and a common goal also seek a mutual relationship that builds friendship, trust, and the ability to work together in a social atmosphere that need not be affected by racial distinctions. To my way of thinking, this is integration in school relations. However, the relationship between students cannot fully achieve integration unless the teacher as sponsor is also a part of the social atmosphere. Again, there must be a mutual relationship between teacher and students built on friendship, trust, and the ability to work together.

Integration between my staff members and myself did not prove difficult to achieve, yet many problems remained with other faculty members. Our main problem was not centered in race problems, but rather in individual interests concerning a school publication. For illustration, most teachers were concerned only with what their students wrote and were not interested about who wrote the other stories.

The greatest contributions made by the faculty were encouraging Negro students to write. The assistant principal did an outstanding job, as did one of the 8th grade Common Learnings teachers.

Once Negro students became staff members I found they accepted responsibilities quite readily. Their position on the staff dictated the stories they were required to write, a rule that applies to all staff members. However, we also included other stories written by Negro students. In the first edition I especially wanted the Negro students to feel a part of the newspaper and the school. We were able through the aid of the principal to pick three stories that were written by Negro students who rode Bus 34. Therefore, we were able to give the students on this bus special recognition and in a sense recognize all Negro students who rode busses.

Special recognition was given in April to Dianne White, a creative Negro poetry writer. Her poem, entitled "My Star," was printed on the front page. *The Highlight* has given the Negro staff writer and other Negro students a medium for self expression. The assistant principal said, "*The Highlight* helped to influence the thinking of the immediate school community concerning the actions and contributions of the Negro student to the school." United by work, *The Highlight* staff integrated itself and helped develop a high degree of integration throughout the whole school.

As mentioned previously the school newspaper is a social force within the school. To channel social activities the Highlight Club was created several years ago to handle all social activities generated by the school newspaper. The club holds a regular meeting each week after school with the meeting conducted by the club officers. At first there was considerable friction between Negro and white students, with the two groups divided on each side of the room. During the first semester I had a student teacher and was never able to leave the student teacher in charge without some kind of problem arising between the two groups. When friction between the races arose in our club meetings, I counterbalanced that problem by acting as an impartial spokesman representing authority. As the friction among the students subsided, I reduced my position of authority and assumed the role of suggestion-maker. Working together with all being equal seems to melt away the tendency toward problem situations and produces a state of harmony which is integration. By Christmas the students of all races in the Highlight Club were mixing together freely.

When we held an election to select new officers for the second semester I felt the Highlight Club students were completely integrated. In the election the white and Negro students elected almost unanimously a Negro student as president of the Highlight Club. On several occasions since that time the club president has proved to be the leader of the whole Negro student body in our school. During the recent riots she was the main Negro student leader in our school and helped calm all of our students to the extent that not a single incident took place within the school.

The Highlight Club has sponsored various social activities during the year. At the beginning of the year we held the first all-school dance. Approximately five hundred students attended the dance with most of our one hundred eighty Negro students present. The dance was a success. Then we sponsored a trip to WHB radio station, which all the students enjoyed. I discovered that this a very popular radio station for both Negro and white students.

Another project sponsored by the club during the second semester was the purchase of a Highlight Club ring by club members who wanted to purchase their own ring. When the project was completed the record showed almost an even number of Negro and white students purchasing rings. The Highlight ring project developed a sense of brotherhood. It is surprising what a club ring can do to promote a sense of mutual understanding and togetherness. These are the real elements of integration.

In conclusion, I have found that integration within a school entails unity in purpose, unity in mind, and unity in action. On March 14, 1968, I approached the vice principal about taking some pictures of Negro students. His reply was as follows: "I believe that we don't need any more publicity. We as Negro teachers and students are now assimilated. As new teachers and students we are now a part of the school and should be shown in pictures with others in the school rather than singled out."

I feel that our school has shown that a school newspaper sponsored as an extra-curricular activity involving students from many segments of the student body can make valuable contributions in solving the problems of a desegregated junior high school. It is hoped that other schools can solve their problems of integration with similar methods and similar results.

VII. INTRODUCTION

The next section, in which Mrs. Marion Cornelius of Southeast High School describes her efforts to examine human relations issues in her classroom, is of particular interest because it deals with high school science classes. Teachers of science and mathematics in desegregated schools generally report that it is more difficult for them to work consistently toward the building of good intergroup relations in the school or to be meaningfully concerned with human relations problems than is true, for example, in English or social studies classes. Despite this difficulty, however, there are of course a number of things that teachers of any subject can do both in and outside of their classrooms to help assess the situation in their schools and contribute to the goal of successful desegregation. In advanced science and math classes, as a matter of fact, these possibilities sometimes are more feasible and the goals more easily reached, because the white and black students who enroll in these subjects tend to be less often "hung up" on emotional reactions against other racial and social class groups than is the case among students in regular or slow classes. Mrs. Cornelius' paper illustrates several of these possibilities. In the last section, Mrs. Cornelius also describes how she and others sponsored an out-of-school club activity which apparently did much to contribute to the building of good relationships among the students at Southeast Senior High School.

D.U.L.

VII. Group Work in Science

BY MARION E. CORNELIUS

I came into this workshop completely ignorant concerning the widespread racial prejudices of both black and white peoples. Of course, I had heard there were hard feelings existing, but I just thought these were a few such individuals who would be expected in any society. Having never lived in an integrated area and having never taught Negro children, I was totally unaware of existing problems and underlying feelings. I had been taught in my home that God made all people and that skin color or accent made no difference to Him and it should not to us. When we visited in the South, I played with Negro, Mexican and Puerto Rican youngsters and no one said anything to me.

At first, I became terribly upset to learn that people on our faculty (both black and white) could have such deep-seated prejudices. The "heated" discussion groups disturbed me until I felt I didn't even belong in the faculty at Southeast.

I'm sure that in my ignorant, naive condition I pulled some bad blunders unawares. However, I can now look backwards and see that these "heated" discussions were necessary for all of us in order that we might really know firsthand the hurt and bitterness that lay beneath. I can also see great evidence of tolerant and loving growth in the faculty unity and classroom procedures. The greatest change and awareness has come perhaps in student-faculty relationships. Had I not participated, I would never have learned what I really needed to know—that people can disagree vigorously, intelligently face the problems and reach satisfactory and lasting solutions in many cases.

My hypothesis from the beginning for my project was that individuals will choose other individuals to work with because of friendship and personal value when they are equally exposed to one another socially and in the classroom. I began a plan to thoroughly mix and equally expose abilities of every youngster to every other youngster in my class. I used as many varied seating and group selection plans as I could think of. I found classes produced natural cliques on the basis of color, sex, grade in school and academic achievement. I set out to break up all cliques according to my hypothesis. Teams ranging from two to ten were used through the year—the average size being four. In the groups of four, we had a moderator who led discussion of lab or textual material; a secretary-recorder who recorded statements as summarized from the group discussion; a resource librarian who sought information as proof texts for their discussion; and a process observer who read the questions to the group and evaluated group progress with the teacher

Since communication is basic in all of life, I wanted each individual to be able to communicate and work with every other kind of personality possible. Each student learned to fill each of the four squad roles (naturally some filled one job much better than others). All increased in skill in handling various roles, switching roles and switching squads or teams.

Based on sociograms run in September, March and May choices, I have noted outstanding progress in individual choices. Charts indicating a typical survey of the four classes are included. Seldom do I find a tendency for an all boy, all girl, all white, all black, all "A" student etc., squad. Rather they are mixed fairly well by their own choices. I feel this is well on the way to validating my hypothesis and I will continue to pursue similar methods for the years to come.

One girl in September listed as her three choices for partners Phyllis, Phyllis, and Phyllis. Her name was Phyllis, indicating her desire to work with no one. This former social isolate has become an active part of a squad now. Phyllis is white.

Roy refused to put any choices down in September, on the basis that he couldn't work with anyone. The last sociogram made Roy refused to mark any person off when asked to mark those he didn't want to work with. When I questioned him he said, "I can work with anyone now and there is really no one in the room I object to being with." He was a rebel in the beginning who didn't like to do any work. Now he is functioning as a leader in his squad. Roy is black. These two examples are perhaps the most dramatic, but all have been affected to some extent.

Classes

September through November

Biology classes were first allowed to sit where they chose (evidenced by the first set of sociograms). Also their lab partners were of their own choice for the first six weeks. Now I have reseated all classes and am using different arrangements in choice of lab partners. Sometimes we work by tables (3 in a group); adjoining tables across room (6 in a group); tables adjacent on same side of room (6 in a group); tables adjacent on same side of room (6 in a group); or by assigned pairs. Thus every student has an opportunity to communicate across the color bar and across the grade average bar. Some of my very best students are white and some are Negro. Some of my poorest producing students are white and some are Negro. There certainly is no tendency toward either race to excel.

I have called parents of my outstanding students, Negro and white, and told them the joy of teaching their responsive student. This always nearly floors the parent! It seems we as teachers have failed to spread "good tidings"; instead, only poor producing or descriptive problems are often called to parental attention. I have invited about ⅓ of my student's parents, by phone, to attend open house in November. One mother discussed with me (a white one) selling her house and moving. I talked with her for about 40 minutes and convinced her there is really no reason to move. Our school is still the fine school it has always been, our faculty is even better qualified—small incidents were blown all out of proportion by those who like false propaganda.

December

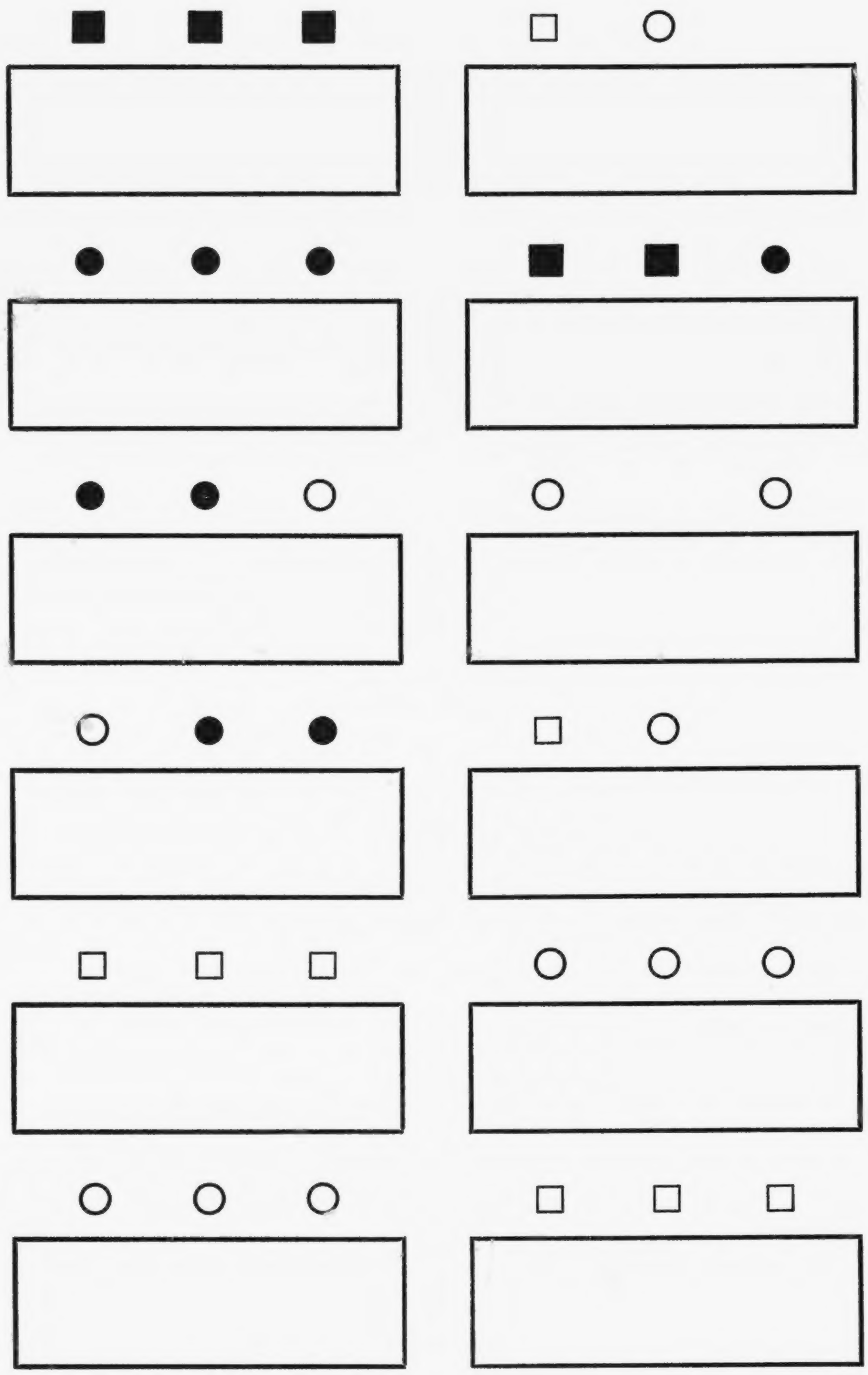
I have noticed one definite change by choice grouping. Four persons were selected by the teacher—these 4 in turn chose up sides for 4 large squads. This time in all classes but one Negro students were chosen right along with white—in one class Negroes were left until last. I shall concentrate more effort here. Students are beginning to select groups by quality of work—participation—not by previous friendships.

Progress seems to continue breaking up "natural" groupings (by sex, color, academic standing and class in school). I've noticed in group choices now—that freshmen previously left out are taking a lead part. (These few freshmen in classes are unusually academically inclined or they could not have enrolled in biology.) A new set of sociograms have been made indicating choice changes. It is interesting to note that very few choices match any of the original ones. Young people are more ready and willing to change than adults would be. The youth are more open-minded and susceptible to suggestion.

SOCIOGRAM

September, 1967

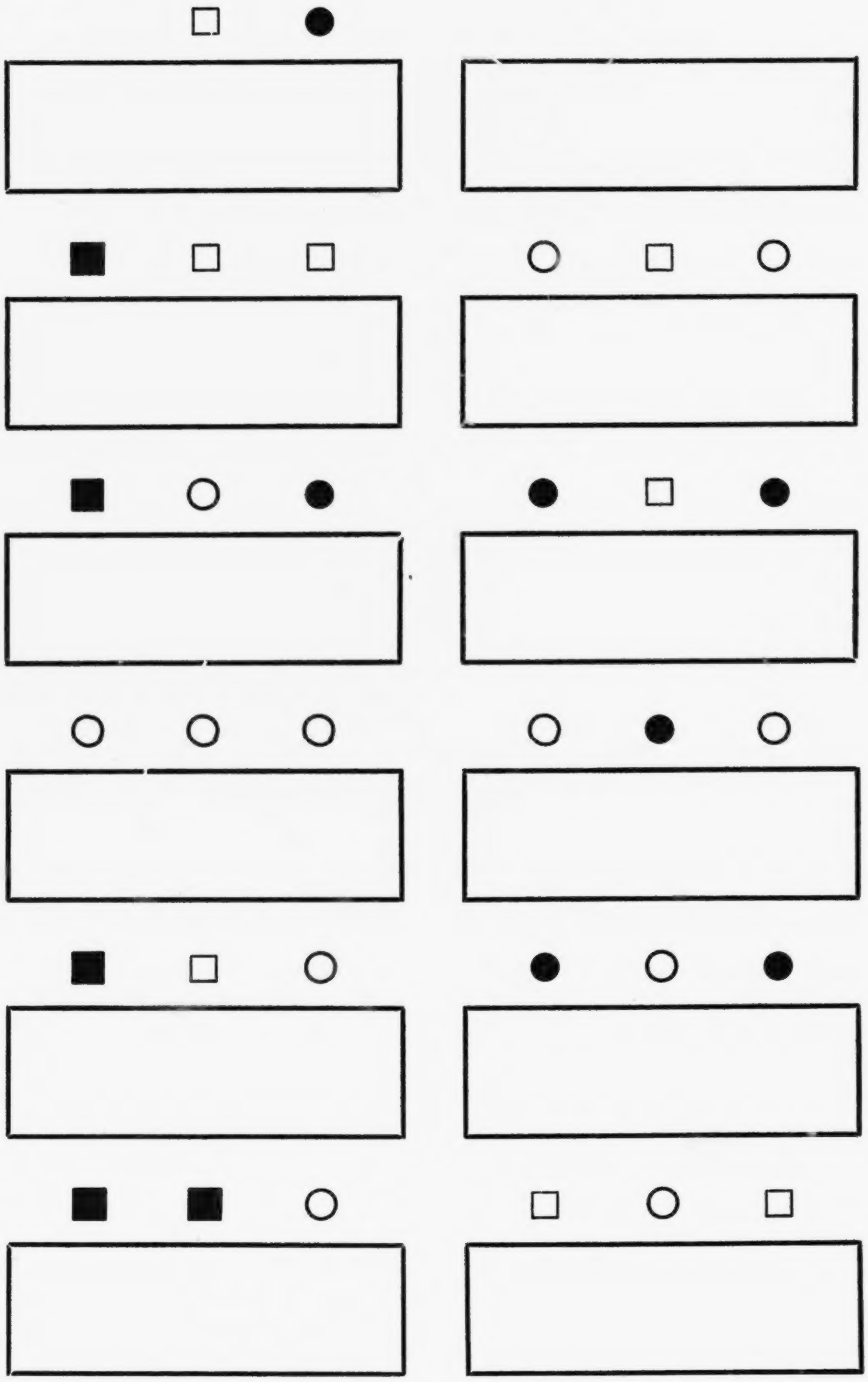
Color indicates skin color—Seating by choice— ○ girls ☐ boys



SOCIOGRAM

After 9 Months of Group Work

Color indicates skin color—Typical scattering— ○ girls ☐ boys



A Club Project

October

In seeking a meeting place for Youth for Christ Club made up of Southeast students we asked for volunteers for home meeting places. One home was offered (a white parent) but she said she would rather not have Negro students attend. Even though facilities were nice we refused this meeting place. The second home offered was a Negro home with no stipulation put on who could attend. We accepted this gracious offer. Our facilities were equally as nice, or nicer than the first moderate income home. About three-fourths of our club is white, one-fourth Negro. This ratio (about the ratio of our student body) continues to exist even though growth has been continual.

Our attendance started out around 8 to 10. Attendance has rapidly grown to 30 or 40. Our Negro hostess is most gracious and helpful. The kids all like her very much.

Where successful integration occurs Christian love and principles must be evident. This kind of club offers the ideal situation for putting into practice the equality we claim.

November

Club meetings are continuing to grow. We have had so many they have to sit on the floor. Boys of both races have readily done this that girls may occupy the chairs. We have had good discussion groups, conversation led by white and Negro alternating and interacting. Discussion groups have been centered around Billy Graham Crusade Follow-up Bible Courses. I've noticed for the Saturday night rallies both white and Negro pile in cars together. No cars have gone all Negro or all white. Southeast has placed third and fourth in rally attendance. We are soon expecting to gain first place. In attendance at our club meetings we have several denominations of Protestant, Catholic and Jewish youth.

December

Our club tied for second place with Westport at the last Saturday rally. Both Negro and white young people have trained as counselors and go forward on Saturday night to help talk with other teens who respond to the invitation. Our weekly club, meeting at 3:20 on Thursdays, continues to grow. Our program planning committee is made up of both races and they interact excellently and plan very good and interesting programs. Our last two programs dealt with dating problems—going steady vs. more dating, teen and parental misunderstandings. A few more new Negroes are coming to club meetings—a little higher percentage than new whites at the present.

March

Our club has grown from around 40 to 68 at our last week's meeting—with 109 at the Saturday night rally. We have taken first place at the rally three times now by high attendance.

VIII. INTRODUCTION

Not all of teachers' efforts toward contributing to successful desegregation involve curricular materials or other instructional activities concerned explicitly with race relations. Much can be done, in many cases, to assess, what underlying situations exist in a classroom, analyze them with special reference to their implications for desegregation, and utilize the findings to ask how fundamental classroom conditions can be structured so as to promote positive attitudes toward the school and high achievement among its students.

In the following section, Mr. Bernard Barisas of Southeast High School reports on how he tried to do this in shop classes. Because these classes tend to include some of the most alienated and the least verbally skilled youngsters at Southeast (as is true in most high schools), the quotations taken from student questionnaires not only are sometimes ungrammatical but also express perceptions which often reflect negative attitudes not justified by the facts of the situation in the school. They should not, therefore, be seen as representative of the feelings of the student body or as accurate descriptions of the conditions in a school. They should, however, be solicited and taken seriously, for they do point to incipient problems with which teachers in the desegregated school can profitably concern themselves in attempting to maintain good relationships among students and between students and teachers in the school.

D.U.L.

VIII. A Study of Students' Attitudes Toward School, Shop, and Fellow-Students as a Means Toward Reducing Prejudice and Non-Cooperation in the Secondary Woodshop

Introduction

BY BERNARD G. BARISAS

From readings suggested for the integration workshop, from my own experience, and from the experience of others who participated in the workshop, I was impressed with the idea that motivation depends on the morale of the group: if the morale is high, the efficiency of the student tends to be high. Therefore, if something is "bugging" the student, this problem should be sought out and corrected, so that the student will be able to achieve higher efficiency in cooperation. The solving of such problems related to morale involves solving problems of communication: everything indicates that some way or another adults and youngsters, both white and Negro, must be made to see that our great mutual problem stems in large measure from *lack of adequate communication.* We must all learn both how to talk to one another and how to accept forms of communication other than verbal. Through better communication, white people will learn that in certain areas there is sensitivity on the part of the Negro and that the feelings of all can be spared if this sensitivity is respected. Negroes will learn that the white also has sensitivity in certain areas and will be tolerant of his well-meaning but often fumbling efforts to adjust to the changed and changing status of the Negro. Our problem of mutual cooperation is two-way: it is not a problem in adjustment for the Negro or for the white, for the churches or for the schools. It is a problem for every one of both races.

I determined to identify some of these areas of sensitivity by promoting communication, if possible, thus working toward the reduction of prejudice and non-cooperation in the woodshop classes in which I teach.

A survey of available literature on integration in an attempt to locate studies dealing with the particular problem of non-cooperation proved fruitless, although I did find some ideas which I believed could be adapted and made applicable to the problem. As a result, I decided to design material and procedure as I went along.

Thus I narrowed my purpose to a study of the attitude of the students toward school in general, the shop in particular, and their peers with whom they work in the shop.

Procedure

The situation in the high school woodshop requires that students must cooperate to the maximum if shop routine is to function efficiently. One of the functions of the teacher is to help bring this cooperation about; and in doing so, he serves as a sort of catalyst of student feeling.

Keith Davis, writing on "Morale and Its Appraisal," in *Human Relations at Work,* states:

> It appears that democratic supervision almost inevitably produces satisfactory output, whereas autocratic supervision seldom produces

> satisfactory results. It has been stated that . . . what physical health is to the physical organism, morale is to the cooperative system.[1]

Effort to support democratic supervision by democratic election of shop personnel has been practiced in the woodshop, where I teach at Southeast High School, for twenty years. Former evaluations [when the school was still all white] had revealed that this method of democratic election over teacher appointment of shop personnel worked very effectively. The question was, "Is it working *now*, from the students' standpoint?"

Another writer, George D. Halsey, stated in the *Handbook of Personnel Management*:

> Morale is not something which can be bought, or ordered, or even persuaded into existence. It can be created only by introducing into the work situation, conditions which are favorable to its development. Thus it may be seen that certain conditions must not only be obtainable, they must be introduced into the work situation. However, the question remains as to what those certain conditions should include.[2]

The beliefs expressed by Davis and Halsey provided support for the ideas I proposed to investigate:

1. Were the students really involved in the democratic election of shop personnel? Do they think the system works?
2. Could conditions which bothered (or "bugged") some students be identified and changed?
3. Were these conditions related in any way to integration of Negro and white students in class membership?
4. Were conditions which caused non-cooperation in the shop related in any way to general conditions in the school?
5. Did the students see themselves as *cooperating* members of the class?

The 1967-1968 school year was already well under way and the elections of shop personnel had already been held when I began my study. The preparation and election lasted through parts of several class periods and involved the following steps:

> First, an informational lecture, which attempted to point out that the success or failure of a democracy depends upon intelligent decisions by the voters, decisions to vote for the man best suited for the job.
>
> In a second class period, a class discussion of the duties and responsibilities of each position—superintendent, shop foreman, safety engineer, finish room foreman.
>
> In a third class period, a review of the procedure for holding a class election. There is a need for reminding each class member to vote for his own choices rather than be influenced by the choices of others. The students are told to limit the nominations to two or three for a class of about 30, in order to prevent groups from diluting the vote. Students vote by a show of hands after the nominees have left the room. (So far there have been no indications that a secret ballot is necessary or desirable.)
>
> The actual election may be held during the third class period or

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[1] Davis, Keith, *Human Relations at Work*. New York: McGraw-Hill Book Company, 1962, pp. 76-77.

[2] Halsey, George D., *Handbook of Personnel Management*. New York: Harper and Row, 1953, p. 2.

carried over to a fourth class period. I conducted this year's election immediately after the review of procedure.

This year, as in several past, shop elections have resulted in an integrated personnel system. Two Negro shop superintendents were elected from a total of six and six other shop foremen were also elected.

Before attempting to find out the attitude of the students toward this election and this system of running the shop, and their feelings as to the performance of the shop officers in their jobs, I consulted Davis' list of six conditions necessary for creating favorable morale:[3]

1. Adequacy of supervision.
2. Satisfaction with the job itself. (I substituted "woodworking" for "job" in my thinking.) Most people find intrinsic satisfaction in having a job they like, in doing it well, and in feeling that it gives them an opportunity to use their abilities and talents and grow personally.
3. Compatibility with fellow employees ("students").
4. Satisfactory organizational purpose and effectiveness as a system ("in *our* shop we do this . . .").
5. Reasonable satisfaction with economic and related rewards.
6. General physical and mental health. This includes factors which influence satisfactory work such as trouble at home, ill health, and general emotional tone of the individual.

These points seemed highly related to the problems of shop personnel and the successful functioning of the class. It was now necessary to obtain students' reactions to these areas. However, the task was complicated by a fact that many people have learned from situations such as ours at Southeast that as students discover that a program is in progress to promote integration processes, both races often *react* in such a way as to stymie the whole program. Therefore, what was to be done should be done with as much subtlety as possible, and I decided to ask for a more informal evaluation than I had originally planned, which I would then convert into more formal results.

The students were instructed to write on one side of a sheet of paper how they felt about Southeast High School as a whole and then write on the other side of the sheet how they felt about their situation in the woodshop. I did point out, for example, that they might tell whether or not they were satisfied with the officers that they had elected. I told them to look for the good as well as the bad and said that they did not have to sign their names to their papers if they did not wish to.

Although youngsters in shop classes tend to be students who, when left to their own devices, are generally not very expressive, the members of my classes commented very feelingly on situations in the school and in the shop. I conducted the same informal investigations in each of the six woodworking classes that I teach. Since Hour 2 was fairly representative of these six sections, I will use their response here to illustrate what I found to be typical. Many of the responses are recorded in the following list. Since no two students responded alike, there is no single item on which all 27 responded. Some wrote only one short comment; some wrote four or more statements. Some wrote only negative criticisms; others wrote constructive criticism as well. Many wrote about the "good things" at Southeast. Since their spelling, expression, and ideas tell much about background and ability, the comments are *exactly* as written by the students, without correction.

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[3] Davis, p. 77.

Comments on School

Last year's accident, the cheerleader dispute, arised all of a sudden. This year the situation seems good and will continue this way. All schools I think have problems and recover from them. Southeast had hers. As they say you learn from your mistakes. I think Southeast learned.

I don't care too much for conduct of some teachers. I think we should have freedom to speak up for what we want and defend ourselves. Instead of just you shut up, I don't want to hear it, we can't discuss it now. *Plus* we need younger teachers to help us young teachers who are not nervous and that do not bite at you all the time. Teachers that take you for what you are and not what you were last year or last week or the other day.

I think that the showers in gym should be fixed because there is not enough hot water sometimes.

For myself I think people should make in their mind that school is for learn not to fight or have some arguments.

School in general unpleasant in the way that I dislike the whole school system. I think of school as no more than something I have to do to (get) a grade. So I can fit into a society that I hate even more.

The thing we learn in high school should be taught in grade school. High school should be a school to teach you what profession you desire to go into and there should be no grades only the most important things needed to help your profession.

I don't think we should have people at the door all day because it is like jail.

I like gym because it is fun. English is OK. Citizenship is dumb all you do is have vocabulary test.

Southeast has got a bad name in the last few years and many students want to do something about it but don't know what.

Now this does not apply for all my teachers but for most of them. Teachers don't care about you. They could care less if you was having a bad time or not in your school work. When I was taught by nuns (at St. Louis Catholic School) they were the best friends you could have. If you made anything lower than an "M" in anything they would keep you after school and help you bring that I or F up to a decent grade. I think the teachers should spend more time with their students helping them and talking with them so they could get better grades.

I think we have real nice teachers but some has to go. I like mostly the athletic program here.

(Note: It seems obvious that to many students, "Comment on the *School*" means "Comment on the *Teacher*.")

Comments on Shop

I think we have good officers if they come to school.

I would like more than an hour to work in it (woodshop).

I don't think it is right for a forman to take a lathe from anybody the want at anythime I think we should get another one (forman). I don't it is right for any one to walk up and take your appeans out of our doors (drawers).

The shop officers are OK they get you to clean up.

The shop formen he alright but he tries to act like are father and fusies when are in the back.

The school shop need to be repair and all the taxes our mom's & dad are spending needs to go for some pipe, because are pipe are leaking & they got pucket to cath the water.

I think the students are putting out their best on their projects and their jobs at the end of class.

I like the woodshop activities, and it is run by some good person who trade hard to accomplish their job we should give grade for those kind of people. Everybody should help each other, everybody should be all friendly or anything.

I think their should be a suggestion box in the room and more time to work. . . I think that the fellow who fills out the route sheet favors his friends.

I believe you (the teachers) expect too much from the student. I myself took wood 2 years ago, once a week, and our teacher was usually absent so we didn't get our class. This put me at a disadvantage, because I don't know anything about these tools.

. . . but I don't like the way they are giving the same jobs to the same guys and that is what I dont like about the wood shop.

I dislike the time cards and putting everything down on a piece of paper like the time we do this and the time we do that.

. . . but I think there should be some way to make everybody work and that you should get in lines for things instead of some big guy taking over.

Some leaks should be fixed in the shop.

. . . except one individual, the shop foreman. He's one of the cool guys who say, "If you don't go my way, I'll have you canned." He may seem alright in some cases but in one case a person lost part of their project. This person had this part on their station and he *snatched* it up and started handing it around. Then the foreman threw it away and dared this individual to get it. I'd like you to hold another election for *foreman*! ! ! or something. Signed *Me*

. . . I wasn't to satisfied with who got elected shop superintendent because he is not here half the time. (Note: Now *withdrawn* and *replaced.*)

If you didn't have rules and regulations, how would you run a shop?

* * * * * * *

The comments quoted verbatim show that much criticism is "picky" and immature, to the extent that what the student considers a general criticism of the school or shop is really a personal criticism related to an individual problem. On the other hand the comments are touchingly perceptive and reveal a rather pathetic groping after right and better things. By leading the student to verbalize his feelings, I felt that an initial step had been made to improve morale and thus strengthen cooperation.

My next step was an attempt to find out how students felt about their classmates and whether their feelings here could contribute to cooperation or non-cooperation in the shop.

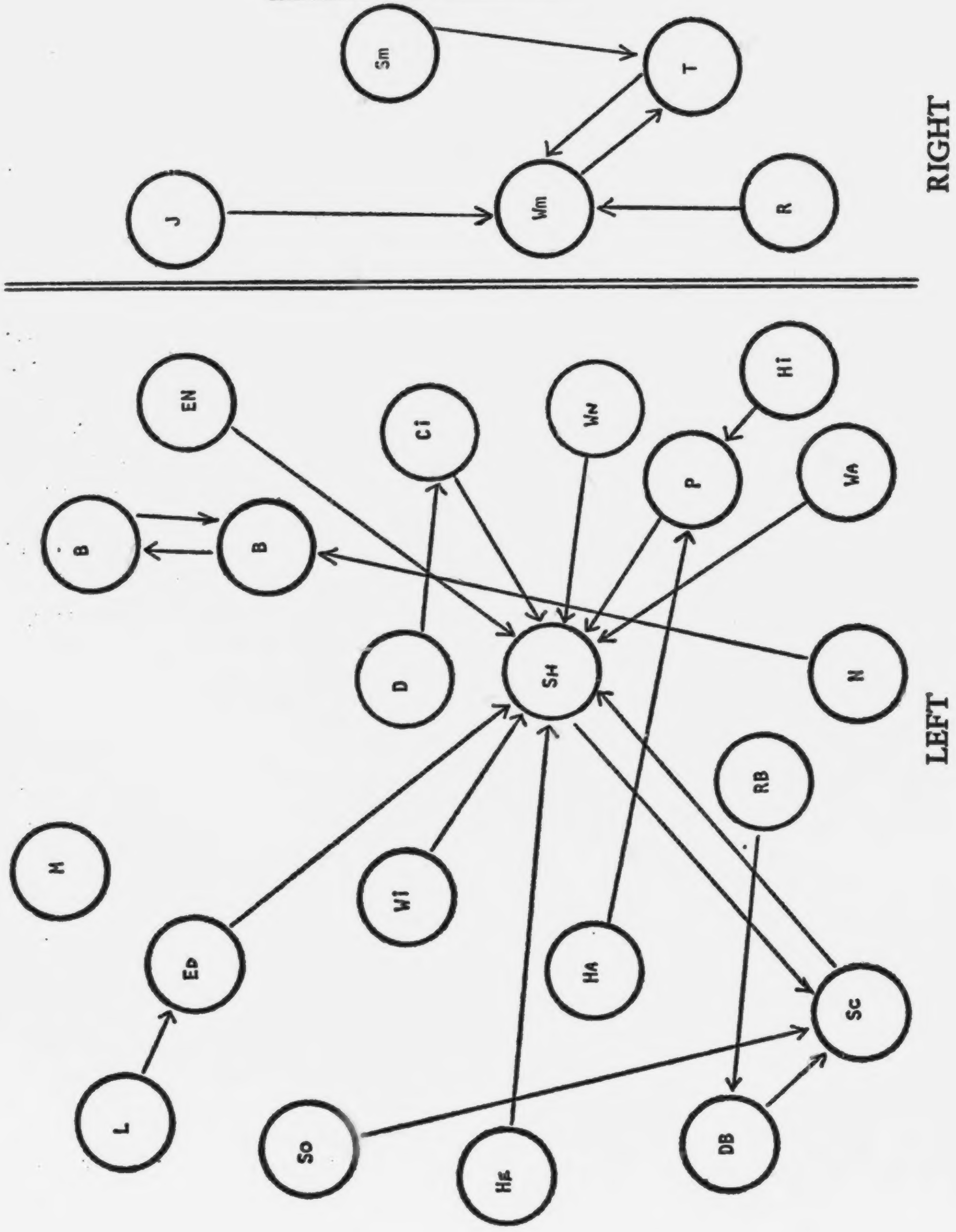
I asked each student to list names as follows:

1. The name of the student who would be his first choice for a work partner.
2. . . . his *second choice*. . .
3. . . . *third choice*. . .

Their choices are shown on the accompanying sociograms. In an effort to distinguish any problems connected with race, I indicated the Negro members of the class in the right-hand portion of the sociogram and the white members in the left-hand portion.

[Letters are substituted for names.]

FIRST CHOICE FOR WORK PARTNER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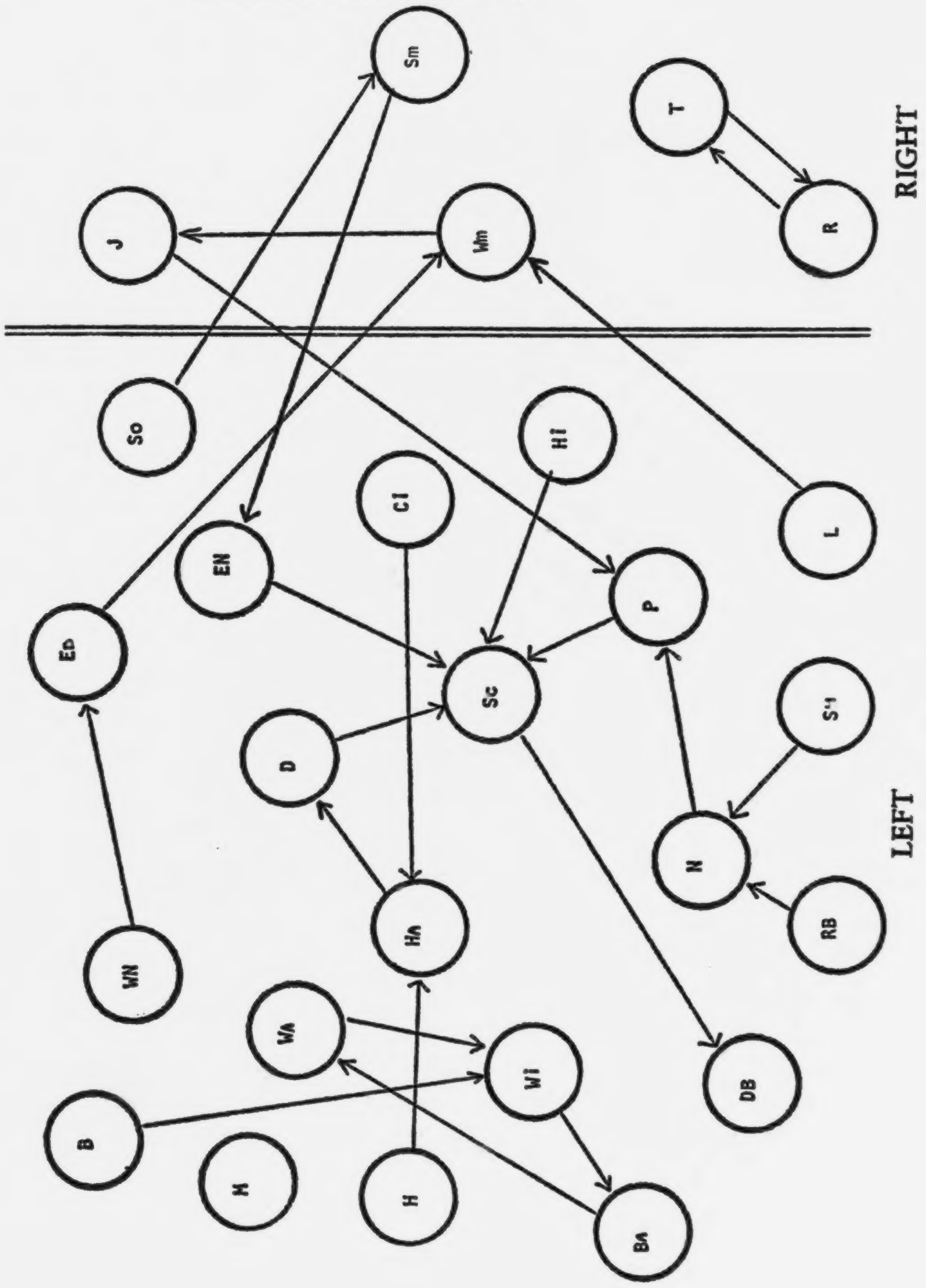
SECOND CHOICE FOR WORK PARTNER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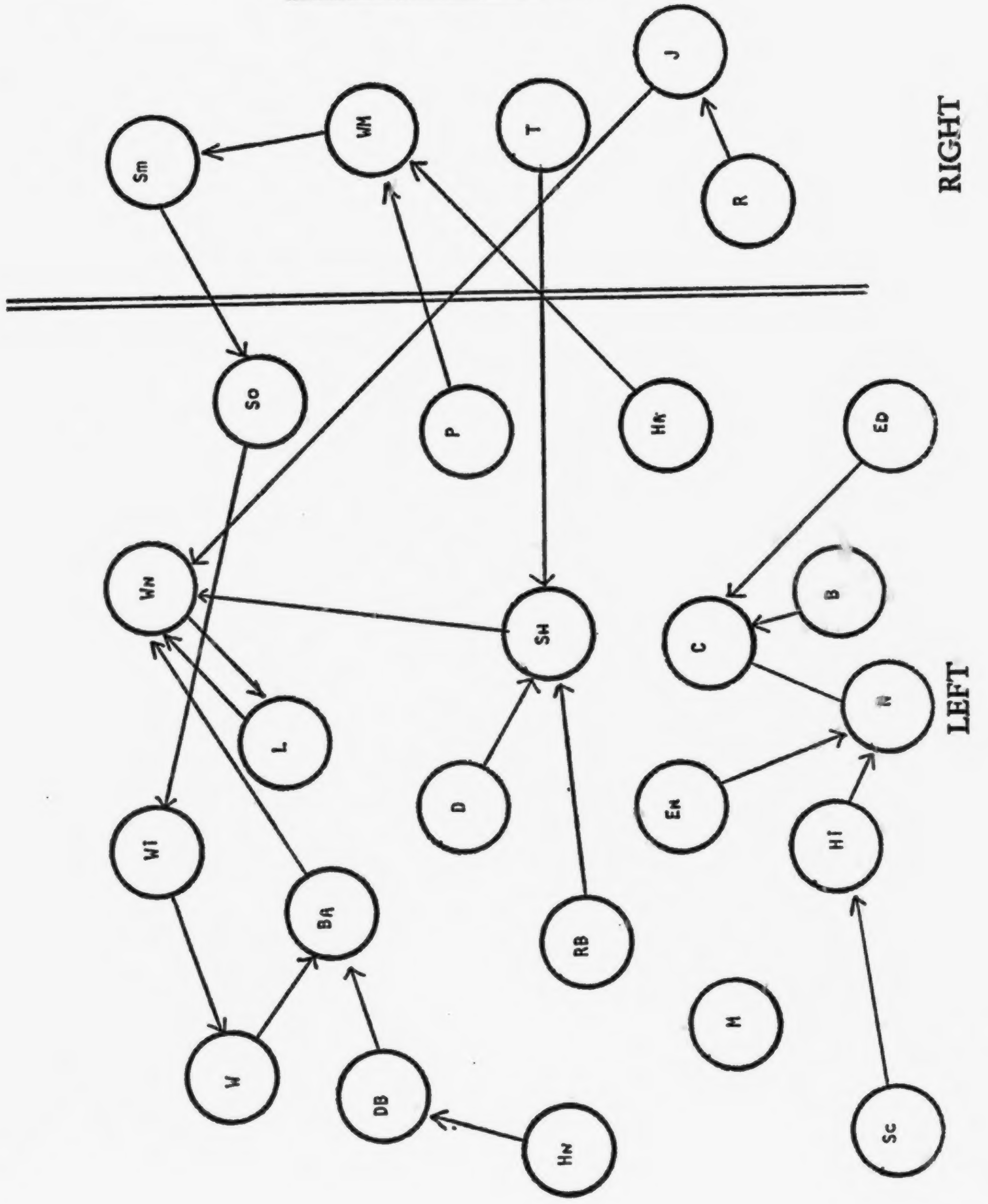
THIRD CHOICE FOR WORK PARTNER



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SUMMARY AND CONCLUSIONS

The material provided by the students' answers can be reduced somewhat to the following conclusions:

I. As a whole, and within the limits of the criticisms included, the students are satisfied with their woodworking class.
   A. They think the shop elections are a good idea and that they are run fairly, that the elected shop foremen are trying to do a good job, and that the work of these students contributes to having a well-organized and well-run shop.
   B. Less significantly for the purpose here, they think the teacher helps them and tries to do all he can to make the shop better.

II. A positive feeling about the school was evident: within limits, the students like the school and think it is a "good" school with the right kind of objectives. But, it is interesting to note that the strongest criticisms were directed to making "our school" even better.

The criticisms and airing of grievances regarding both the shop and the school in general made no mention in any way of *race*. If any problems were related to race, no one was willing to say so. However, the fact that all students recognize problems as such, and can even propose constructive remedies, is a hopeful sign:

> When students of differing backgrounds openly discuss problems or issues which they at first find emotional and embarrassing, they often find ways to work out positive solutions to problems that arise and to avert others from arising at all.[4]

It would seem that students in the woodshop are making progress in this direction.

The reason students felt satisfaction in their shop work might have been expressed in the following:

> Regardless of whether they are white or black, students create many fewer individual and group problems in integrated schools in which their schoolwork is made interesting to them and is planned so as to give them experiences at which they can succeed.[5]

This adaptation of the program of work to the abilities of the students and to the needs of the group has been one of my major objectives over the years as the nature of the classes I teach has changed.

The sociograms revealed that while there may be general cooperation in the shop and an outward appearance of understanding between individuals of different races, there is some underlying racial feeling in this respect: Students chose working partners and test partners from members of their own crossover at all and other choices indicated little interest in students of the other race.

The fact that many students indicated their elected shop officers as desirable working or test partners seems to indicate that they are satisfied—in fact, even pleased—with this aspect of shop organization.

* * * * * * * *

As a result of my study, I believe there are certain adjustments I should make in the routine followed in the shop and in the program offered there. I also found out that the students think we are doing many things well; these should be strengthened and reinforced. I hope to develop these ideas constructively and put them into operation when another school year rolls around.

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[4] List of Generalizations distributed by the workshop director.

[5] *Ibid.*

IX. INTRODUCTION

The following section describes an assembly on the theme, "All Men," which was developed by Mrs. Mary Ellen Baker and her seventh grade Common Learnings* class in cooperation with Mrs. Joan Thixton and other teachers and students at Northeast Junior High School in Kansas City, Missouri. Located in a working class neighborhood, Northeast Junior enrolled a relatively small minority of Negro pupils during the 1967-1968 school year—the year in which the assembly was presented. The program was particularly effective in the way that it truly integrated material on the history, culture, and contributions of a variety of racial and ethnic groups within a unified theme. The students and the many parents who attended the assembly were shown in a direct and moving manner that many groups—including Italians and Negroes, two groups well represented in the student body—played a major role in building America. The material and format used in the assembly should lend themselves for use or adaptation in other schools and at other grade levels. One key aspect which should be particularly noticed is that students carried on a good deal of research in preparing for the assembly, as part of their regular classwork, and in doing so they gained understandings and knowledge which apparently have influenced their attitudes concerning ethnic and racial minorities in the United States.

D.U.L.

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*Common Learnings is a core course which combines language arts and social studies.

IX. Seventh Grade Assembly Project on the Theme "All Men"

BY MARY ELLEN BAKER

Each year on a date near February 22, the Sertoma Club of Kansas City presents a copy of the Declaration of Independence to every seventh grade student in the Kansas City Schools. This proposed project, an assembly program served as the culmination of an extended period of individual student research and group evaluation and organization of materials relevant to the national and racial heritage of America. The program was given in conjunction with the Sertoma presentations, and interpreted the phrase, "all men," as it is used in the Declaration.

Social Studies
Objectives: To be able to determine the major national and racial groups which have helped form the composite American citizen of today.

To acquire knowledge in the area of national and racial contributions to American society.

To gain an appreciation of America's cultural heritage as derived from various races of people and from various national groups.

To recognize the similarities and the differences among various racial and national groups as they have assimilated themselves into American life.

Language Arts
Objectives: To become familiar with available reference materials, and acquire discrimination in the use of these materials in pursuit of specific information.

To develop skill in collecting, organizing, and presenting materials acquired from a variety of sources.

To gain experience in planning with others in group situations.

To exhibit proficiency in writing and speaking.

After determination by the class of which national and racial groups represented in America today justify investigation, specific research objectives were designated for several small groups within the class. A schedule for periodic progress reports and requests for suggestions and assistance was developed. As research continued and periodic review made, the specific objectives were broadened or narrowed as the situation warranted.

Working Script: All Men

Sertoma Program for February 21, 1968

GREEN AND GOLD CURTAINS CLOSED
HOUSE LIGHTS OUT
BRIGHT FOOTLIGHTS ON
ORGAN PRELUDE

Narrator One: An important document was adopted in Philadelphia on July 4, 1776. This document, the Declaration of Independence, ushered onto the stage of history a new nation—the United States of America. It opened up an era of revolutions—revolutions of colonies against mother countries, and of North America, South America, Asia, and Africa against Europe. It set forth, in words of matchless force and beauty, a body of political principles which spread throughout the globe and came to be accepted almost everywhere as just and right.

OPEN GREEN CURTAINS

SPOTLIGHT SCENE ONE

(In scene one we see the narrator standing beside a table representing the one upon which the Declaration was originally signed. A group of the founding fathers, with their long white stockings, black costumes, and white wigs are standing beside the table—pen in hand.)

Narrator One: Severing our ties with the British Empire was the document's immediate goal, but because of the wisdom of Thomas Jefferson and others in the Second Continental Congress, another goal was enunciated—that of life, liberty, and happiness for all men. A new nationality—a new man—was thus created: an American. A French immigrant of the 1760's, Jean de Crevecoeur, defined an American as a new man who acts upon new principles—one who must entertain new ideas and form new opinions. America became the land where individuals of all nations were melted into a new race of men. In this process, the best of many cultures was assimilated. These contributions by all men have caused the Declaration of Independence to be a living document which succeeding generations of Americans have broadened and enriched.

SPOTLIGHT OFF SCENE

CLOSE GREEN CURTAINS

Narrator Two: All of us are immigrants or come from immigrant parents or ancestors. In fact, the dream of America as a "land of the second chance" has played an important part in the growth of the United States. From the earliest of times down to the most recent immigrant, people of other countries have been drawn by this dream, and people from many lands have come in search of freedom, homes, and jobs. During the 1600's and 1700's, it took great courage to cross the Atlantics and establish a new home in the wilderness. As conditions became more settled along the Atlantic coast, more people set out for the English colonies from their homes in Europe.

OPEN GREEN CURTAIN

SPOTLIGHT SCENE TWO

(This scene shows two pilgrims in typical pilgrim attire. The husband of the pair is kneeling reading the Bible. His wife is standing reverently at his side with her hand placed reassuringly on his shoulder.)

Narrator Two: Because the Thirteen Colonies were under British control, most of the immigrants who came in the 1600's were of British stock; that is, from England, Scotland, or Wales. Then in the 1700's sizable numbers of Scotch-Irish became famous frontiersmen. They pushed their way inland in Pennsylvania, Virginia, the Carolinas, and even beyond the mountains into Kentucky and Tennessee. Large numbers of Irish people came to America from early colonial times on. From 1820 until 1850, more men and women came to the United States from Ireland than from any other country. For the most part, the later Irish immigrants preferred to live in America's cities. The great Irish immigration happened to take place during the years when new means of transportation were being developed. Thousands of Irishmen worked on the building of canals and railroads and thus played a valuable part in building modern America.

SPOTLIGHT OFF SCENE

CLOSE GREEN CURTAINS

CHORUS: "PATRICK ON THE RAILWAY"

Narrator Three: German people came to America during colonial days and settled in southern Pennsylvania. Known as "Pennsylvania Dutch," they built stout stone houses and great barns on their fertile and prosperous farms. Later, from 1850 to 1890, Germany led all countries in the number of immigrants who came to America. Political unrest and the failure of a revolution in the later 1840's sent many Germans to seek freedom in America. Thousands of Germans came to earn a better living.

OPEN GREEN CURTAINS

SPOTLIGHT SCENE THREE

(This scene shows a German farmer in typical dress cultivating his field with a hand plow.)

Narrator Three: For the most part, the newcomers from Germany settled in the Middle West. They became prosperous farmers and helped to develop new states in that region. They also gave to such cities as Milwaukee, St. Louis, and Cincinnati, a background of German customs and ways of living which remains to this day.

SPOTLIGHT OFF SCENE

CLOSE GREEN CURTAINS

Narrator Four: People from France, Holland, and Spain have added much to American life, not so much because they came as immigrants in large numbers, but because the United States includes lands formerly owned by these countries.

OPEN GREEN CURTAIN

SPOTLIGHT ON SCENE FOUR

(This scene shows a Frenchman in beret and smock adding the finishing touches on an oil painting. Next is a Spanish dancer dressed in a colorful red and yellow dress. She is demurely holding her open fan. Finally, in this scene, there is a beautiful Dutch lady dressed in a full white apron, wearing wooden shoes on her feet and a white three-cornered hat on her head. She is holding a bunch of yellow tulips in her hand.)

Narrator Four: French influence is especially important in Louisiana, which was once a French colony. Louisiana law is based on French law, and many French customs are still followed. French influence is also found in New England. Many Canadians of French descent have come from Canada to farm or find jobs in New England factories.

The Dutch left a lasting mark on the Hudson River Valley which was settled by the Dutch and belonged to Holland in the early 1600's. Later Dutch immigrants settled in Michigan, Iowa, and other states. The city of Holland, Michigan, has a colorful tulip festival every spring which keeps alive the Dutch traditions of that community.

In our Southwestern states, especially California, New Mexico, Arizona, and Texas, there are many reminders of the time when Spaniards lived there. In such a city as Santa Fe, New Mexico, many descendants of the old Spanish frontier still proudly bear Spanish names and speak Spanish as well as English. The early Spanish families who came to California lived a simple and relatively easy life. There was little to fear from the Indians, food was plentiful, and there was time for launghter and singing. Their songs, reflecting this happiness, have a beauty and gaiety not found at that time in the songs from any other section of our country.

SPOTLIGHT OFF SCENE

CLOSE GREEN CURTAINS

CHORUS: "CIELITO LINDO"

Narrator Five: The culture of the Far East has also found its way into American life. In the middle of the 1800's Japanese began to come to the United States in large numbers. Most of the early Japanese immigrants settled in the cities around San Francisco Bay. In the 1860's large numbers of them helped to build the Central Pacific Railroad across the Rocky Mountains.

OPEN GREEN CURTAINS

SPOTLIGHT ON SCENE FIVE

> (Scene five shows a Japanese mother and daughter around a low table. The mother is kneeling and eating from a bowl of rice with chop sticks. The daughter is standing over her. Both are wearing colorful Japanese dresses of silk tied at the waist with a white sash.)

Narrator Five: Japanese people began coming to the United States in increasing numbers during the later 1800's. Many of them settled on the West Coast and became farmers. These people brought with them the traditions of many ancient cultures and these traditions have been transmitted to other Americans.

SPOTLIGHT OFF SCENE

CLOSE GREEN CURTAINS

Narrator Six: One group of arrivals in the United States is different from all others. This group is made up of Negroes. The difference is that for a long time the Negroes who came to America did not do so of their own free will. Instead of seeking freedom and better living conditions in America, they were brought by slave traders and sold into slavery.

OPEN GREEN CURTAINS

SPOTLIGHT SCENE SIX

> (Scene six depicts a Negro scientist bending over a microscope in research. On the table beside him are test tubes and the hardware of chemistry.)

Narrator Six: Despite the difficulties of their early years in America, Negroes have succeeded in improving themselves socially and economically. They have made important contributions in all areas of American life, including science, the arts, government, and education. The Negro people have added both a physical strength and a moral strength to our American culture.

SPOTLIGHT OFF SCENE

CLOSE GREEN CURTAINS

CHORUS: "DOWN BY THE RIVERSIDE"

Narrator Seven: Many of the immigrants who came from Eastern Europe after 1890 were Jews who had fled from Russia. For hundreds of years, Jews had no homeland but were scattered about in small groups in many countries. Because they were persecuted from time to time in one country or another, Jews have come to American shores since the earliest days of this country. The first Jews came before the American Revolution. Some sought religious freedom in colonial times in Rhode Island.

OPEN GREEN CURTAINS

SPOTLIGHT SCENE SEVEN

> (Scene seven shows us a Jewish rabbi with a long beard and wearing an ankle length robe standing beside a menorah. He is reading a scroll.)

Narrator Seven: Jewish immigrants came in larger numbers in the later

1800's and early 1900's. Most of them settled in cities. They became doctors, lawyers, or businessmen, or enriched America's art, literature, music, or theater. The Jews who have come to America do not represent a separate race or a particular nation. Throughout centuries of persecution they were held together by their steadfast loyalty to the ancient Hebrew religion.

SPOTLIGHT OFF SCENE

CLOSE GREEN CURTAIN

Narrator Eight: When explorers and settlers first landed on America's shores, they found Indians here before them. The Indians had been lords of the forests and prairies long before the Europeans appeared.

OPEN GREEN CURTAINS

SPOTLIGHT SCENE EIGHT

(Scene eight takes us to a desert area with a cactus in the middle. Two male Indian warriors are smoking the peace pipe to one side of the stage while their squaws are seated at the other side weaving a blanket.)

Narrator Eight: Though unfortunate attitudes kept the culture of the Indians apart from that of other Americans for many years, we now recognize the truly significant contributions which these native Americans have made. The Indian's innate nobility, his love for nature, and his respect for family relationships have permeated our lives. In many instances we seek to emulate that which has been a part of the American Indian's character always.

SPOTLIGHT OFF SCENE

CLOSE GREEN CURTAINS

CHORUS: "LITTLE MOHEE"

Narrator Nine: From about 1890 to the 1920's, most immigrants to the United States came from southern and eastern Europe. Newcomers flocked from Italy, Russia, Poland, and many countries which were part of Austria-Hungary and the Balkan Peninsula. It was during these same years that the total number of immigrants knocking at America's door reached an all-time high.

OPEN GREEN CURTAINS

SPOTLIGHT SCENE NINE

(Scene nine shows two colorfully clad European dancers. They are dressed in reds and whites.)

Narrator Nine: Most of the immigrants from Southern and Eastern Europe found jobs in the mines and factories of America. Thus they settled in industrial cities and communities. These were the years when the United States was becoming a great manufacturing and industrial nation. Workers were needed to do the thousand and one back-breaking jobs that industry requires. Just as the Irish workers had helped build the canals and early railroads, so these new immigrants supplied the muscle and sweat that made the United States an industrial giant. Despite the drudgery of much hard work, these people brought with them a spirit of happiness and festivity which they contributed to the total culture of America.

SPOTLIGHT OFF SCENE

CLOSE GREEN CURTAINS

OPEN GOLD CURTAINS

OPEN GREEN CURTAINS (FULL STAGE—BRIGHT LIGHTS)

Narrator One: As all men have come to America, they have contributed new principles, new ideas, and new opinions. They have also contributed those characteristics which we regard as truly American today:

(As narrator mentions each group, participants enter and underscore characteristic on facsimile of Declaration.)

Indomitable Courage (British Isles)
Industry and Frugality (German)
Aesthetic Beauty (French, Dutch, Spanish)
Mutual Respect and Humility (Oriental)
Strength and Patience (Negro)
Religious Values (Jew)
Integrity and Responsibility (Indians)
Gaiety and Tenacity (Southeastern European)

These Things Shall Be

These things shall be! A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.
New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And ev'ry life shall be a song
When all the earth be paradise.

CLOSE GREEN CURTAINS
CHORUS: "WE'LL ALL GROW WITH AMERICA"
(SET UP PODIUM AND CHAIRS)
OPEN GREEN CURTAINS
SERTOMA PRESENTATION (INCLUDING GROUP RECITATION)
CLOSE GREEN CURTAINS
HOUSE LIGHTS ON
ORGAN POSTLUDE

Evaluation

The planning, organization, and production of this program was an activity carried on by a group of twenty-four seventh grade students at Northeast Junior High School, Kansas City, Missouri, during this past year. This work was accomplished in addition to their regular common learning program as the Kansas City social studies curriculum for seventh grade does not include the study of various national and racial groups from the standpoint of immigration and cultural contribution. (This area is outlined for eighth grade students as they culminate a two-year program in American history.) However, since the study of the Declaration of Independence is an integral part of the seventh grade program, it was felt that there was an opportunity for extension into and interpretation of this phase of American development.

Generally speaking, the objectives, implementation, and time schedule as outlined in the tentative project plan submitted in October were adhered to. Students were enthusiastic in undertaking the project—many of them selecting for research the national and racial groups represented in their own backgrounds.

"Progress Report Days" proved to be interesting as students reviewed their activities and findings to date. These reports frequently stimulated discussion involving related information, hearsay, opinion, and at times, revelation of previously held prejudices. At all times a spirit of inquiry predominated, and cooperation among the various groups was apparent as they would exchange "tips" on where to find information or mention something they had found which would help another group.

A final review of the entire project revealed these random comments from some of the students in the class:

> The way our history books put it—England was the only influence in early America, but I found that it was not. All countries added to what we now call a melting pot of many different customs, languages, and religious differences.
>
> I didn't have any idea that the Jews had any part in United States' culture.
>
> I learned about the persecution and immigration of the Jewish people, the customs and dress of the Spanish, Dutch, and Indians, and the scientific contributions of the Negroes.
>
> Before our research, I didn't realize that there were so many background nations in our history. I think we gained from these nations.
>
> I learned that the true American culture is really a melting pot of many different thoughts from many different nations.
>
> I learned many things about the different people who helped in building our nation. I learned most of all to understand the people who made our country strong and independent.
>
> I learned that whether we come from English, Japanese, Chinese, Dutch, German, or any other nationality, we will all be the same in the sight of God—that we will all be held together as a nation when a conflict arises, and that we are truly, all of us, Americans.
>
> Before we started the program, I had little knowledge of how these people worked, worshipped, and played.
>
> I think I learned that many people make up the foundation of America.
>
> I learned from the research such things as the fact that the Indians weren't all bad and they didn't just go around shooting cowboys and killing people. These were the ones who taught us about corn. I also learned that the Orientals contributed the fact that we should respect our elders and everyone.
>
> I learned from this program that every nationality has its own special talent, such as the Negro has great musical talent and scientific talents. Together all the nationalities in America should make a great, well-organized nation. I learned that all nationalities should not be prejudiced.

There were disappointments: much good material was not explored; time limitations frequently inhibited discussions; cutting and editing material for the script was painful as, of course, much more information had been collected than could be used; and not all of the original objectives were successfully accomplished.

At the request of our principal, the program was presented a second time on the afternoon of February 21 for the eighth and ninth grade students in our school. This is not a usual procedure as the Sertoma program is normally planned and presented for seventh grade students and guests only.

X. INTRODUCTION

Describing several efforts to include human relations objectives as part of regular classroom routine in industrial arts classes, Mr. Thomas Montgomery of Southeast High School illustrates a variety of topics with which a teacher in a desegregated school should be concerned. Obligated as every teacher is to work in whatever way he can toward the attainment of good intergroup relations, he must also expect that some of his efforts will be successful and others will not. A most important orientation, therefore, is to be self-conscious and analytical about what one does as a teacher, and to base future plans as solidly as possible on knowledge gained in previous and current experience. Because this orientation is shown particularly well in Mr. Montgomery's report, and because the points he makes often will be generalizable to other classes and subjects, his paper is worth the attention of teachers working in desegregated schools.

D.U.L.

X. Summary of Semester Activities Dealing with Intergroup Relations

BY THOMAS MONTGOMERY

The Project: To discover and implement means of breaking down social barriers to community in the industrial arts electricity laboratory at Southeast High School and to ensure success for the disadvantaged child in this setting.

A Summation of Activities in the Selected Areas of Operation:

1. Physical environment—A lot of progress has been made on the physical environment this year, though not without a great deal of difficulty. The walls were full of large holes and hung with teaching aids from the last two decades; the dark brown woodwork was badly chipped and scarred with some of it missing; and the number above the door indicated that it was last painted in 1957. Painters were in the building, but their schedule called for them to leave the day before they were to get to the industrial arts rooms. It took several appeals to Mr. Evans, Mr. Garner Boyd, my supervisor, and Dr. Smith downtown to get their stay extended long enough to do one more room.

The room was broken into four times by thieves in the first three weeks of school resulting in equipment damage and stolen tools. However, with the insurance funds and money my supervisor was able to allocate, we were able to properly equip the shop with modern, adequate tools. The students were drawn into a program of constructing tool holders and display panels and organizing a material handling system.

N. D. E. A. funds were used to obtain a transmitter and receiver to equip an amateur radio station and to obtain visual aids (overhead transparencies and single concept films) and other teaching aids that would not otherwise have been available. N. D. E. A. funds were also utilized to add about 20 volumes to our room library for the coming year.

All of these things have gone together to provide a healthy environment in which the students can take pride and find satisfaction in their work. This is an element in their environment that they would not want to destroy by rioting.

We still have problems. The blackboards have been cleaned twice this year, and the three washbasins and drinking fountain have been cleaned four times, and then only with considerable coaxing of the custodian assigned to do the job. This is a very small thing, but it lies very close to the heart of the race problem.

2. Utilization of group dynamics—This probably offered more promise for the attainment of my project goal than any other area of operation. However, I failed to use this tool effectively. The group discussion is a very time consuming process and initially seems a very slow and inefficient way of presenting subject matter. Being in a new teaching situation and feeling behind schedule most of the time, I leaned too heavily on the lecture-demonstration technique.

Each student was assigned to a permanent group, and the groups met about 10 times during the year. With the meetings this far apart, they never really got over the initial hurdles inherent in the group approach to problem solving. With this short exposure, I don't feel that my observations are significant enough to warrant reporting.

I was pleased to find that, although they expressed an aversion to meeting with their groups at the time, the year-end questionnaire showed the majority favoring an extension of this group discussion next year.

3. Grading—Present administrative policy does not allow too much freedom of movement in establishing a grading system that is psychologically sound (if there is such a thing). The following policy was adopted in five electricity classes: At the end of the grade period, the classes were given a list of criteria for evaluating their work. It was emphasized that they were to evaluate their work not in competition with their neighbor's, but taking into account their past experience and level of achievement, and what they considered to be their own inherent abilities. They were asked to account for what they had done with their God-given talents. They were told that this self-evaluation would be honored—that this grade would appear on their card. They were somewhat incredulous at first, and a bit hesitant to be honest, but later assumed the responsibility well.

Except for this one day each grade period, no mention was made of grades. However, conselling was afforded students who fell in two categories: 1) those who were obviously wasting time and not applying themselves, yet grading themselves high, and 2) those who were conscientiously applying themselves to their work, but grading themselves low. For the former, a clearer definition of their tasks was afforded them, and they were encouraged to formulate for themselves, and to contract with me, daily and weekly goals, followed by frequent evaluation. The latter group was given encouragement, and a daily attempt was made to reconstruct a healthy self-concept.

The resultant grade record for the five classes did not depart from the normal curve far enough to incur disdain from even the most critical administrator, had this been a problem. The system met with favor by most of the students, as indicated on a survey at the end of the year.

4. Teacher image—This item was listed as an area of operation because I was fearful of a failure to maintain rapport with colored students and fearful of their cries of "prejudice." I did not find this to be a problem; or if it was a problem, I was not aware of it.

In retrospect, I believe my initial assumption to be wrong. Although the teacher must be very careful to avoid becoming, in the eyes of his students, an agent of suppression, the responsibility for control and discipline ultimately rests with the teacher, and this relationship probably should be apparent to his students.

5. School shop personnel organization—This was a discouraging experience. The plan provided for the election of a shop superintendent who appointed two foremen. The foremen then selected their crews from among volunteers, filling positions by appointment where there were no volunteers. This election was conducted every six-week grade period. The vote was made by a show of hands with the candidates out of the room, and was invariably along color lines. In many instances, not one student chose to cross the color line with his vote.

No mention of this correlation was made to the classes the first semester in the hope that the division would break down after the boys became better acquainted. The beginning of the fourth grade period, a record of black-white votes for the respective candidates was kept for all the classes, and this prejudice, as evidenced by the record, was pointed out to each class and the figures presented. This exposure was accompanied by a very short challenge given in the most inspirational terms I could muster.

Race relations appear to be somewhat improved in the framework of the personnel organization for the remainder of the year, and the two subsequent elections found many more students voting for candidates of the other race, although the favoritism was still obvious.

6. Financing project work—The $5.00 per semester fee did not seem to be an obstacle for many students. The majority favored devoting more time to project construction even if this required raising the fee. No parental objection to the fee was voiced. Money was made available by the P.T.A. to any student who could not afford to pay, and this offer was made in confidence to those who were slow in paying their fee. Only one student chose to take advantage of this offer, and he subsequently dropped out of school because of failing grades.

7. Seating—Students were initially assigned to work stations alphabetically. As there were transfers in and out, an attempt was made to integrate each bench. I have observed no positive result. Members of the minority group tended to migrate toward adjacent sides of the benches so that they could be together. Several cases of friction developed between white and colored where they had to share the same locker. In three instances, the color differential was either expressed or implied as the cause of friction. In others, it was suspected.

Part of the year was spent on rather involved laboratory experiments with electrical apparatus. The equipment and lab manuals were designed for the class to function in pairs. Although a readiness for the given experiment determined primarily how the students paired, with a little manipulation, it was possible to form black-white pairs. A strong positive result was noted in many of these cases, and boys that were paired for these experiments were frequently companions in project work later on. There was only one instance in which both boys failed to complete the work because they could not get along.

These observations are in keeping with Sherif's findings. I recall from one of our readings in the syllabus that Sherif found that contact between rival groups does not always serve to reduce conflict, but sometimes serves as opportunities to berate and attack. They must have a *superordinate goal* to achieve harmony in human relations. Where conflicts exist, casual and superficial contacts serve to accentuate and reinforce bias, while positive attitudes develop where the members of the rival groups are working together toward a common goal.

XI. INTRODUCTION

In the following section, Dr. Joseph Caliguri of the School of Education of the University of Missouri at Kansas City describes a preliminary study of a student human relations committee which was formed at a desegregated junior high school in an urban district in the Southwestern United States. The establishment of such a committee is frequently cited as a way to improve the quality of interracial and intergroup relationships in desegregated schools. The study described in this section supports the conclusion that such a committee indeed does offer an opportunity to involve students in solving problems which need to be confronted in the desegregated school. As Dr. Caliguri also shows, however, the formation of a student human relations committee is only a first step toward constructive intergroup relations; if such a committee is to have a really profound impact in the school, teachers and administrators must give the students many kinds of guidance and support. Also implicit in Dr. Caliguri's paper is the advice that human relations projects in the desegregated school should be the object of systematic study and evaluation by the staff of the school, in order to determine how well a project is functioning and how it can be improved. It is hoped that the illustrations of these points given in this paper will be useful to readers who may want to establish or improve the functioning of similar human relations committees in their own schools.

D.U.L.

XI. Student Human Relations Committee—Ready or Not?

BY JOSEPH CALIGURI

Concern over desegregation problems in school districts has produced some reaction and activity regarding student Human Relations Committees at the secondary level. Data on the status of these committees seem to be limited either in terms of reporting or dissemination. In addition, evidence of adolescent student dissent with "things as they are" is beginning to emerge at the secondary level.

For instance, one group of student leaders in a semi-urban Southwestern school district made it quite clear to school officials that they would prefer direct control over the policies and conduct of junior Human Relations Committees. The student chairman of the Commission said, "These commissions will not work well if the adults do not give us the power to make our own decisions on Human Relations activities for our fellow students."

In view of increasing adolescent sensitivity toward power generally and its implications for desegregation in particular, a survey report of a student Human Relations Committee in one junior high school was analyzed. The following includes a description of the setting, the analysis, a summary and conclusions.

The Situational Setting

The John Smith Junior High School is two years old, is modernistic in design, and has carpeted floors, approximately twelve hundred students with a forty/sixty Negro-white ratio, and fifty-five regular teachers exclusive of supporting services staff. In addition to the school principal, an assistant principal is in charge of discipline. Aside from the general background information, the most relevant point to know about the school is that Negro students enter the integrated school in the seventh grade from a segregated environment. The junior high guidance counselor is a young male Negro educator. His capsule description of these Negro students is also relevant. He said:

> Seventh grade black students who are not adjusting to the new "Whitey" world are in dire need of help but can't get it in the school. They are begging for help by being shy and withdrawn, not uttering a sound when called on by the teacher, creating classroom disturbances, being constantly tardy for one or more classes on purpose, absent from school on the days they are to present an assignment or take an examination. Success for these students in an integrated school will be non-existent unless we find solutions for these problems.

He added some commentary about white students by stating:

> At the same time, the white students with their segregated backgrounds generally bring distorted ideas and negative feelings about Negroes into the school. Hence, we have a bi-disadvantaged student population.

Turning to the student Human Relations Committee, its origin goes back to a school district circular encouraging secondary schools to form student Human Relations groups. This circular, in turn, was formulated as a direct response to recent high school disturbances between white and Negro students.

The student committee consisted of eighteen boys and girls with an approximate fifty-fifty Negro-white ratio. The assistant principal in charge of discipline was appointed by the school principal as the committee advisor.

The survey of this student Human Relations Committee was conducted over a period of one month by an interracial team composed of a white teacher and the Negro guidance counselor at the junior high school and a white teacher and a Negro teacher from a segregated elementary school feeding its sixth grade pupils to the junior high.

Analysis of the Survey

The survey was based upon a questionnaire designed by the staff team and submitted to the student Human Relations Committee, the school staff, and a sampling of seventh, eighth, and ninth grade students. One set of questions, generally open-ended, was devised for the student committee to secure opinions and feelings regarding the following areas: (1) student selection criteria for committee participation, (2) roles and functions of the committee, (3) impact of the committee on the student body, (4) impact of the committee on the school staff, and (5) over-all results of the committee work.

Another set of questions, also generally open-ended, was devised for the seventh, eighth, and ninth grade sampling of the student body. No mention was made about the sampling technique used by the survey team. The questions focused upon such topics as: (1) awareness of the student committee as an activity in the school, (2) knowledge of the committee's purposes and functions, (3) services provided by the student committee.

Finally, a set of open-ended questions was devised by the survey team for the school staff to focus upon staff knowledge and involvement with the student committee as well as an indication of desire to serve in an advisory capacity. Analysis of data was made in terms of percentage of the responses to the items on the questionnaire.

It may be noted in relation to the representativeness of the data that only ten students in each of the grades were sampled. In addition, administrators, specialists, clerical, and maintenance staff were not included in the data gathering process. Further, written responses were the only source of information. Concerning these limitations it seemed apparent that the status survey was only a beginning exploratory probe of this particular junior high student Human Relations Committee. In the ensuing section, the results of the data analysis are presented.

The Student Human Relations Committee

Responding to why they thought they were selected for the committee, the majority of the students viewed themselves as leaders. They were primarily students with average grades but felt that this was not an important criterion for selection. On the one hand, the majority of members perceived the purpose of the committee in terms of bringing about better understandings of each other, improving teacher-student relationships, and good will between the races.

In relation to functions and responsibilities, the majority of members also felt that they had been effective in helping to control discipline problems. They cited listening to other students' problems and setting examples of good behavior on their part as important influences over tough or rude approaches to other students. Most of the members thought that involvement in committee activity helped to change their own mode of behavior for the better.

On the other hand, most of the members felt that they had not been given enough responsibility and that meetings were not held frequently enough to provide sufficient support and direction. The members also expressed dissatisfaction with the inconsistent results of their efforts in stopping fights among students. Almost half of the members thought that a definite length of time should have been designated for service on the committee, in order to involve more students in the Human Relations Committee on a rotating basis.

The Student Body Sampling

The seventh grade sample of ten students indicated that they were aware of the committee as a school activity. At the same time, they indicated that they were not aware of the committee's purpose and functions. These students indicated in response to the question of assistance by committee members that they had never been helped with their problems. As to the desire to serve on such a committee, the ten students expressed no interest.

In turn, the eighth grade sample of ten students was more aware of the existence of the committee than were the students in the seventh or ninth grade samples. However, most of the eighth grade students in the sample indicated no knowledge of the committee functions and responsibilities. None indicated any assistance with their problems directly or indirectly by committee members. Most of these students did indicate a desire to serve on such a committee.

Switching to the ninth grade sample of ten students, their response indicated no awareness of the committee or its functions and responsibilities. In addition, they indicated no action in relation to being assisted with their problems by committee members. None of the ninth grade students sampled expressed a desire to serve on the committee. It may be stated that the ninth grade students moving to the senior high school in the following year would apparently have lessened motivation to participate in committee activity.

The School Staff

Concerning the staff, almost half of the fifty-five teachers responded to the questionnaire. Most of these responding teachers indicated an awareness of the student committee activity. However, they also indicated little if any knowledge of the functions and responsibilities of this committee as well as little contact with its members. It was noticeable too that few responding teachers desired to serve in any capacity with the committee. One teacher made an interesting comment. She said, "I doubt if we have any teachers here who are qualified to work with human relations problems."

Summary and Conclusions

The survey in relation to "what exists" may be useful in providing data, previously non-existent in this school, as a first step towards better interpersonal and intergroup relations in the school. The "clues" derived from the summarized responses to the questionnaire provided some tentative inferences about the performance of this particular junior high student Human Relations Committee.

With reference to gains or progress made by this committee, it seemed apparent that most of the committee members felt increased insight into their perceptions about self and perceptions of others. In relation to influence on student human relations practices, most of the committee members felt they had made a contribution toward stopping student body fights or arguments.

Regarding the limitations or problems identified from the summarized responses, the survey constituted an incomplete sampling of student body grade levels and the total school staff. No empirical checks on the data were made in terms of observation, other written documents such as memorandums and staff notes on discipline problems, and informal interviews with students and staff.

Moving from the survey design to the assessment of the student committee and its impact on the student body and the school staff, it seemed apparent from the summarized responses that school officials did very little initial planning and on-going monitoring of the student Human Relations Committee activity. One may be reminded of the analogy of putting a new coat of paint on the Human Relations house in order to brighten its outward appearance.

Finally, it may be basically concluded that school officials need to reexamine the nature and purposes for creating a student Human Relations Committee. Relative to this conclusion are the following considerations:

1. Development of a systematic plan which will provide:
   (a) direction
   (b) adequate staff advisory leadership
   (c) clear selection and performance standards for student committee members
   (d) committee activities
   (e) strategies and tactics to increase student body and school staff communication and involvement in human relations practices
   (f) and an administrative staff monitoring role to increase the caliber of evaluation of the plan
2. As a back-up support to a systematic plan, it seems feasible to suggest that the school principal consider ways and means of providing consistent staff in-service program activities to increase the impact of the student Human Relations Committee within the school.

XII. Overlooked Considerations in Integrated Education

BY RUSSELL C. DOLL

> Increased contact, on the verbal level at least, does not necessarily bring about agreement or understanding; it only works this way among persons or groups who already have a friendly feeling toward one another and who are not sharply divided on basic interests and values.
>
> Sidney J. Harris

Racially related student and faculty unrest in schools in Maywood, Illinois, Dayton, Ohio, and Kansas City, Missouri, to mention only a few places, illustrates the point that bringing black and white students into close proximity in a school situation is not a certain guarantee that any great degree of understanding will result. Indeed, it sometimes seems as if tensions run even higher because both groups seem to operate from diametric premises.

A positive situation in an integrated school is in part dependent upon wise manipulation of certain in-school factors. Having an integrated faculty and administration, assuring equal representation in student activities, using racially integrated texts, and seeking the participation of all the parents in school activities can help to set the proper tone and provide a good basis for understanding. But unfortunately these provisions may not be all that is needed. It is possible that the out-of-school experiences of white and black teachers and students can lead to a dysfunctional situation in the school. It is possible that their primary and peer group experiences are such that opinions are formed which produce attitudes not allowing for many benefits to be derived from the manipulation of in-school factors.

Obviously, this is not to say that one can neglect planning for the school situation. Nor is it to say that it is futile to attempt an integrated school experience. Planning for the school situation is needed not only to build upon latent positive attitudes, but also to eliminate the build up, or formation, of hostility. Further, an integrated school experience has educational and social benefits we are only now beginning to be able to document through quantitative data.[1] But what this writer is saying is that a maximum degree of benefit from the planning and the integrated experience cannot be achieved unless the attitudes formed by out-of-school experiences are taken into account.

It is safe to say that many problems are caused less by the physical factors of a situation (integrated text or no integrated text, integrated or non-integrated cheerleading squad, a friendly greeting or no friendly greeting) than by the psychological interpretations people give to their experiences. For example, it is possible to have a friendly greeting (the physical factor) not returned without one becoming offended *if* one knows from past experience that the person is really friendly but that he is also prone to daydreaming!; one merely assumes he is daydreaming (psychological interpretation). But if one does not know the person well, or if this person is a member of a group one has doubts about, one is liable to take the ignoring of a greeting a little more personally and read all kinds of things into the physical act, which things would be based on one's past experiences (either actual or vicarious) with this person or group.

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[1] James S. Coleman, *et al., Equality of Educational Opportunity* (U. S. Department of Health, Education, and Welfare, U. S. Government Printing Office, 1966). United States Commission on Civil Rights, *Racial Isolation in the Public Schools,* (Volume 1, 1967.)

It is the expectation and the interpretation of events in our physical world that help to shape in our minds the reality of our world. The less we understand the actions or points of view of other individuals, the greater the possibility that our interpretation of a physical or verbal action or response will be interpreted in the manner in which we view the world. Therefore, the physical aspects of a white homecoming queen and her all-white "court" in an integrated school, even if democratically elected, are not as important as the psychological interpretation the teachers and student body give this situation. Some may see it as democracy in action, some as a beautiful example of the joy of school life, some as evidence of white racial beauty, and others as evidence of white prejudice. A civil rights march is only people engaging in the physical acts of walking, carrying signs, singing songs, making music. Sometimes these acts upset the routine of a city by causing traffic jams and/or inconvenience because of the necessity to re-route traffic. But the physical acts mentioned above, along with these same consequences, are also true of a Shriner's parade. In the former case these rather simple physical acts are often thought to be intolerable and inconsiderate. Their psychological significance can separate friends, family, student bodies, and faculties. In the latter case, the same acts are often thought of as delightful hi-jinks and the very same consequences stemming from these acts are overlooked or accepted.

In an integrated school situation there is a good chance that there will be black and white students and faculty who are interpreting aspects of school life on the basis of experiences and expectations formed by out-of-school factors. These experiences may extend far back into childhood or be as recent as yesterday.

These experiences and expectations may lead to misinterpretations or prejudgments which negate the best laid school plans. White and black students may be reading the same integrated history text dealing with the civil rights movement but interpreting what they read in different ways. One person may see the movement as a shining example of racial pride and a struggle toward justice, and another person may view it as an attempt on the part of blacks to push themselves where they do not belong. Others may see it as misplaced idealism, or, at worst, subversion of the government.[2]

It must be remembered that while blacks and whites share a common national culture, many of them have grown up literally worlds apart. The socializing and acculturating experiences which black and white persons have had prepare them to live in different kinds of worlds, to expect different things in these worlds and to respond in a different manner to actions and statements. For the black child the wider society is less friendly than it is to a white child. The black child expects different responses than does the white child in certain situations. The black child feels less able to control the wider world than does the white child and feels more threatened. "Black people," write William H. Grier and Price M. Cobb, "fear they are in jeopardy of their lives, a reality not recognized by whites."[3]

The acculturating experiences of black and white children differ not only in terms of world view but in interpretation of events recited to them as they grow up. The fact that 3,811 blacks were lynched between 1889 and

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[2] The writer recalls an experience he had in an eighth grade class where a Missouri Synod Lutheran boy wrote that Martin Luther was one of the greatest churchmen who ever lived, while a Catholic boy wrote that Luther was nothing short of Satan incarnate. Both had read the same neutrally stated account in the textbook of Luther's life and the part he played in the Reformation.

[3] William H. Grier and Price M. Cobb, *Black Rage* (New York: Basic Books, Inc., 1968).

1941[4] carries a much greater impact for the black child than for the white child. The matter is liable to cause some sympathetic head-shaking in white homes, or outright denial, but the matter may soon be dropped. Many black parents and grandparents, on the other hand, can recite degrading incidents, sometimes imagined but more frequently real, perpetrated on them or their friends by the white society (and even when imagined it becomes the reality).[5] "Mothers and grandmothers tell the black youths in a moving way about the horrors of the Old South . . . how they were harrassed by sheriffs and exploited by white plantation owners . . . The youngsters go out into the street and find that in most big cities their own experiences parallel what their parents and grandparents described down South. The main difference is that instead of the sheriff there is the policeman . . ."[6]

Undoubtedly, there is a keener interest in black homes than in white: when newspaper stories tell of black children having eggs thrown at them while being bussed to a school on the Northwest side of Chicago; when speeches of segregationist Congressmen, mayors or governors are reprinted; when it is reported that segregation is still rampant in major league and college sports; when it is known that entire Negro areas of Cleveland, Watts and Detroit were sealed off during the riots (e.g., crisis ghetto areas were sealed off as well as upper-income, middle-class areas of black professionals, thereby leaving non-rioting areas without any protection and implying that a black man is a black man); when one learns that two highly respected Negro Assistant Superintendents of a big city school system were restricted from buying homes in white areas; when one reads that a black soldier was refused a drink in a cocktail lounge after having just taken part in the dedication of a replica of the Liberty Bell; and when one knows that a 70-year-old Negro man was able, for the first time in his life, to have his hair cut in his hometown rather than having to take the bus thirty miles to St. Louis.

These acculturating experiences provide a framework not only for the interpretation of the actions of others but as a basis of judgment for controversial issues of today with which blacks and whites might be in disagreement. In the black homes the sit-ins, marches and the militant statements of some black leaders are justified and have a basis in reality. The speeches of the late Dr. Martin Luther King and the demands of the black militants strike a responsive chord. Ambiguous cries for "law and order" are often interpreted as being really directed against them (blacks) and their fight for equality. The three words "law and order" might signify fire hoses, police dogs, indiscriminate use of military and police force, and visions of blacks being massacred or placed behind barbed wire.

In the white homes there is a tendency to see these things in a different light. Many whites feel that the ideal of equal opportunity for all has been realized. Imbued with the idea that all it takes is hard work to succeed, because their immigrant grandparents did, they find it hard to understand the differences in historical periods and the effects of centuries of discrimination against black people. Having been able to go where they wanted all of their lives with little fear of being snubbed or refused; having had a majority of positive experiences with the institutions of the wider society; being unable to understand that the civil rights acts have touched only the mobile and middle-class blacks and that the passage of the acts has only emphasized the paradoxes of our society (Negroes can now find it easier to enter a white motel than a white church); the whites are hard put to understand what else "these" people want and/or why they have not gotten it as "I" have.

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[4] Thomas F. Gossett, *Race: The History of an Idea in America* (New York: Schocken Books, 1965). Figures on lynching during this period vary but all are above 3,000.

[5] An incident in the writer's own experience no doubt left an impression in a black man's mind that he had been insulted. When the writer was leaving a school in an all-black community he spotted a particularly appealing and cute dog some distance down the street and was staring at him wishing he could call him and pet him. A black man drove by in a car, into the line of sight, caught the writer's eye, slammed on his brakes and with a screech backed up the car and asked what the writer was staring at. When told, he replied, "It had better not be me, Charley, with your fancy clothes." No doubt this man still feels the writer was looking "down" upon him. The writer hesitates to speculate what might have happened had he called, "Here, boy!" to the dog, as he was just about to do.

[6] *Op. Cit.*, Grier and Price.

For the whites, the slogans of the civil rights movement and those of the black militants take on a sinister, threatening appearance. Unable to understand why anyone would rock this fine boat, the white attitude hardens. And if whites *are* able to understand and *are* in sympathy with the civil rights cause, there is often an inability to understand the move towards violence on the part of some blacks.

These different kinds of experiences in differing racial sub-cultures increase the potential for dysfunction in a school setting. The school is often unable to successfully fulfill its function in this area, since what happens outside the school is such a potent determinant of what takes place inside the school and how successful the school will be in meeting its objectives. Obviously there needs to be closer contact in the wider society so that the school does not have to assume the total burden of "cross-acculturation" in its rather artificial situation.

But instead of cross-cultural contacts improving so that white and black students and teachers can enter an integrated situation with a maximum amount of acceptance of each other, and so that the integrated texts and dialogue regarding race relations are received with an open mind, the gap between the races is *widening!* The Kerner Report[7] states that we are steadily moving in the direction of two separate societies in this country. A study reported by the Inter-university Social Research Committee states that in the city of Chicago the gap is widening, and will continue to widen, not only between black and white but between rich and poor.[8]

If we accept the idea that black and white teachers are not too different from other average middle-class people, and if we believe that children and adolescents tend to reflect their parents' thinking on social issues, then the results found on these selected questions, asked of 711 black and 1,051 white adults,[9] give one cause to wonder if any real communication is taking place on the "gut" questions of race relations. (And the following questions *are* "gut" questions; agreement on them is basic to the beginning of any meaningful dialogue.) Can anything really be done in the classroom until we address ourselves to these very *basic* perceptions?

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[7] *Report of the National Advisory Commission on Civil Disorders* (New York: Bantam Books, 1968.

[8] Pierre de Vise, *et. al., Chicago's Widening Color Gap* (Inter-university Social Research Committee, Report number 2, December, 1967).

[9] Pierre de Vise, *et. al., Militancy For and Against Civil Rights and Integration in Chicago* (Inter-university Social Committee, Report number 1, August, 1967). The sample of both races was primarily upper-middle class.

Question I

On the whole do you think most Negroes are treated fairly or unfairly in Chicago?

Response	*Race of Respondent*	
	White	*Negro*
Most are treated fairly	60.0	22.6
Some are, some are not	12.9	33.5
Most are treated unfairly	20.5	39.8
Don't know	6.6	4.1
	100.0	100.0

Question II

All in all, do you think Negro groups are asking for too much, too little, or just about what they should be asking for?

Response	*Race of Respondent*	
	White	*Negro*
Too much	67.0	6.5
Just about what they should	25.5	68.1
Too little	1.3	21.7
Don't know	6.1	3.7
	100.0	100.0

Question III

Do you think the actions Negroes have taken have, on the whole, helped their cause or hurt their cause?

Response	*Race of Respondent*	
	White	*Negro*
Helped	15.6	67.2
Hurt	80.1	18.8
Don't know	4.3	14.0
	100.0	100.0

Question IV

How do you yourself feel about the actions Negroes have taken on civil rights in the past few years—would you say you approve of the actions, or do you disapprove of most of them?

Response	*Race of Respondent*	
	White	*Negro*
Approve most	16.3	74.5
Don't know, neutral	6.8	11.0
Disapprove most	76.9	14.5
	100.0	100.0

Question V

Do you think racial integration is being pushed too fast or not fast enough?

Response	*Race of Respondent*	
	White	*Negro*
Too fast	76.6	14.0
Just about right	9.6	34.2
Not fast enough	7.5	46.4
Don't know	6.3	5.4
	100.0	100.0

Question I shows a third of the blacks taking a somewhat neutral view, but with almost 40% stating they are treated unfairly as contrasted to 60% of the whites who take a categorical stand that blacks are treated fairly. Seventy-three per cent of the blacks, however, either refuse to take a categorical stand or state categorically that most are not treated fairly. Agreement on Questions II, III, IV, and V are crucial to any improvement in racial relations today. Yet 67% of the whites feel blacks are asking far too much while a combined total of 89.8% of the blacks would disagree. Questions III and IV show alarming disagreement and almost diametrically opposed views on strategy and actions taken. Question IV shows that a combined total of 80.6% of the blacks disagree with 74.5% of the whites as to whether black people are "moving" too fast.

On all five questions there is a collision course between the races. Clearly, there is a possibility that even though the civics book may be integrated and dealing with civil rights, black history, etc., students and teachers might be starting out with cognitive sets which block any meaningful understanding. In any event, disagreement on the above crucial issues could mean only an uneasy truce in an integrated situation and a strained politeness between white and black.

Questions designed to illicit responses showing disagreement or agreement with recognized leaders of different groups provide some indication of whether there is potential for conflict when issues arise with which these leaders are affiliated. In Chicago one could say that Mayor Richard J. Daley and the late Dr. Martin Luther King (who was the leader recognized as "leader" by a majority of blacks) strongly disagreed on many issues. It seemed as if a situation had developed to the point that if a person took a pro-Daley stand many people thought that that person was against the black community. Favorable mention of Dr. King was often equated with the person being against the "white power structure." The results of the following two questions[10] should be interpreted in terms of the above statements.

Question VI

I am going to read you a list of groups and people and I would like to know whether you mostly like or dislike what they doing about civil rights. (Following are per cent who "mostly like" actions.)

	Negro	*White*
Martin Luther King, Jr.	85	18
Mayor Daley	58	75
NAACP	85	42
Dick Gregory	60	7
SNCC	25	5
Stokley Carmichael	25	5

Question VII

Which of these is closest to what you really think about civil rights? Which is next closest?

	Negro		*White*	
	Closest	*Next Closest*	*Closest*	*Next Closest*
Martin Luther King, Jr.	58	16	7	7
Mayor Daley	3	8	34	28
Stokley Carmichael	3	3	0.5	0.8

In a follow-up study recently released by the National Advisory Commission on Civil Disorders and prepared by a University of Michigan research team we find that a clear majority of whites and blacks want a non-violent path to racial harmony and agreement that riots must end. With this agreement there is the possibility that both groups can make constructive approaches in regard to this most pressing problem of our society. Yet agreement that riots must cease is not enough for, again, the different experiences of blacks and whites produce sharp disagreement on not only the "cure" for rioting but also the "cause." This disagreement is likely to exacerbate the situation even though both groups agree on the necessity to stop riots. Despite agreement on the "end," (stopping riots) disagreement on the "means" to the end can hasten the polarization of the races which the Kerner report warns against. On the crucial question of *why* the riots blacks and whites show "strong" to "moderate" disagreement[11] on eight of ten items and seem to agree on only two items.

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[10] *Ibid.*, deVise, *Militancy For and Against Civil Rights and Integration in Chicago.*

Table I

Causes of Ghetto Riots[12]

	*Negro %**	*White %**
Strong Disagreement		
Discrimination	97	49
Looters, undesirables	22	68
Black Power or "radicals"	9	47
Unemployment	45	26
Moderate Disagreement		
Inferior jobs	23	10
Bad housing	43	30
Communists	0	13
Police brutality	14	3
Weak Disagreement		
Poor education	19	14
Poverty	18	20

Whites have a tendency to see Communists, Black Power, "radicals," looters, or undesirables behind the riots. The blacks tend to reject these as causative factors. Instead, blacks mention most frequently, discrimination, unemployment, police brutality, and inferior jobs. The whites seem to feel that things were going fine until "troublemakers" entered the scene. There is a tendency for whites to blame those for whom it is easy to blame and to ignore or dismiss the social grievances for which the whites might be held accountable.

Never having to undergo the same environmental conditions as the blacks, the whites tend to project blame and do not want to recognize real social inequalities. The blacks, living every day in their own areas, see social in-justice as the major contributing factor to the riots. Both groups are at loggerheads partly because of their differential experiences.[13]

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[11] "Strong," "moderate," and "weak" categories were arbitrarily assigned by the writer, "strong" disagreement was disagreement of more than 15%; "moderate" was disagreement of over 10% and "weak" disagreement was less than 10%.

[12] Reported in the *Chicago Daily News*, July 30, 1968.

*Percentages do not add up to 100 since the same people mentioned more than one cause.

To the question, "What is the most important thing a city government can do to prevent rioting?", we again find a division between the races. Sixty-one per cent of the blacks advocated an improvement in living conditions and less discrimination while only 21% of the whites advocated this approach. However, 51% of the whites urged more police control as opposed to only 9% of the black sample.[14]

It seems reasonable to state that there is a good possibility that the results found in these studies could be duplicated in other large cities.[15] There is also a good chance that students and teachers in the schools reflect the opinion stated above.

If the statements in the preceding paragraph are correct—and there is no reason to doubt they are not—then we are in trouble. There is a good possibility that black and white teachers, as well as their students, disagree on fundamental issues of the current racial confrontation. This could mean that what is taught in regard to interracial understanding may only be intellectualized and then rejected out of hand when applied to a "real life" situation. This rejection may come about because of the differing interpretations put on issues such as "civil rights," "acceptance and understanding," "equality," and "civil rights legislation." The integrated texts, integrated faculties, units on Negro history and an integrated social organization, might be only informational, formal and physical, producing little impact on the informal and psychological, since both black and white groups start from different premises. And finally, friction can develop no matter how carefully the formal academic and social situations are planned. If the crucial issues of the wider society have never been meaningfully attacked in the school or classroom because both groups know how explosive the issues are and/or they disagree on them before they even begin to discuss them then attempts to improve "communication" between the races are doomed from the start.

As deVise states in his study, "It became very important to realize that whites and Negroes frequently base their actions towards each other on entirely different sets of premises. . . . Over all most Negroes see whites as exploitative, insincere, discriminatory and hateful of Negroes . . . (a view not shared by whites). . . . Whites, on the other hand, see Negroes as suspicious of white leaders, unambitious and immoral. . . ."[16]

One may ask the legitimate question, "What can we do?" We cannot enter into the homes of the socializing-acculturating experiences of the child. We cannot stand on the street corners and change out-of-school factors. Do we just forget about integrated education since no matter how well we plan in the school it may do no good?

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[13] The report of Mayor's Commission on Civil Disorders, Kansas City, Missouri, states: "Since white respondents live in predominantly white areas and Negro respondents live in predominantly Negro areas, there is little chance for either group to have its opinions modified by contact with the other."

[14] *Op. Cit., Chicago Daily News.*

[15] Some indication that similar results might be found in other cities is given by white and black responses to these two questions from the Kansas City report: To the question, "Do you think Negroes are treated fairly in Kansas City?" 58% of the whites answered "yes" and 12% answered "no," while 47% of blacks answered "no" and 19% answered "yes." When respondents were asked whether riots help in the long run "yes" or "probably yes" was the response of 68% of the blacks, while 67% of the whites answered "no" or "probably no."

[16] *Op. cit.,* deVise, *Militancy For and Against Civil Rights and Integration in Chicago.* The authors of the Kansas City report on the April '68 riots state, "There . . . has existed among Kansas City Negroes a feeling that many in the white community favored discrimination against Negroes (and) the nominal support given by the white community in the 1964 Public Accommodations vote is used as evidence of this feeling."

The writer firmly believes that integrated education is good both academically and socially. He is also aware of the limitations placed on the teacher in regard to his being able to change the primary and peer group experiences of the child.

What must now be done is to continue to wisely plan and utilize in-school factors related to academic and social matters *and* take this one step further: we must make a direct confrontation with students and faculty on matters relating to attitudes and perceptions concerning race.

(1) The first thing the administrator and teacher can do is to approach the subject of race from a hard-headed, realistic standpoint and quit being schizophrenic about the matter. Recognition should be given to the fact that in any integrated situation differences of opinion may run deep and be emotionally charged.

(2) The administration and faculty should decide to hold weekly or semi-weekly discussion groups in which an agreed upon topic (e.g., the picketing of a police station by a local black group) would be discussed and probed deeply. These meetings might take the place of faculty meetings and be more worthwhile. Prior to the meetings, relevant literature should be passed out to the faculty. General background material should include the *Kerner Report, For Human Beings Only,* the *Riot Reader, Before the Mayflower,* excerpts from *President's Commission on Civil Rights,* etc.

(3) Community resources should be utilized at some of these meetings. For example, the local leader of CORE, NAACP, or some more militant organizations might speak to the faculty. A representative from the police, city hall and other agencies could also be invited. It might be possible to arrange a panel discussion among various members of the black and white community as well as members of other organizations such as the Panel of American Women. It should be made clear to the participants that these are not tea parties but serious and frank attempts to probe problems and attitudes.

(4) Once the admission is made by both black and white administrators and teachers that they may be prejudiced, reacting emotionally to situations, and/or operating with diametrically opposing premises relating to racial matters, then it is possible to *become an anthropologist* or at least to emulate the approach an anthropologist takes when viewing another culture. Approaches must be made in as objective a fashion as possible. It is necessary to adopt the role of an outside observer (in a scientific sense). Views must be flexible and persons must actively search out information regarding these views as well as information on the society in general. All aspects of the society must be looked at with the question "Why?" being foremost in one's mind. All variables must be taken into account: historical, psychological, sociological, emotional, etc.

(5) Expect disagreement among one another. To think that a subject as controversial as race relations can initially be approached and discussed without disagreement is an unrealistic expectation. At the same time, all involved must be aware that the ultimate goal is *understanding,* not necessarily agreement. All avenues of communication must be left open, or re-opened, during and after the disagreement.

(6) Realize that students are having the same problems as the faculty and plan curricula and activities which include attacks on these crucial topics. Involve all parts of the community when working with students and expect some "static" from some homes. The administrator, teacher and central office must present a united front, supporting school staff on the issue of parental complaints relating to racial discussions.

NOTE: Since the final typing of this paper the results of a study conducted by the Center for Research in Social Change at Emory University were released too late to be included in the main body of the text. It was reported in this study that, of 300 blacks and 300 whites interviewed in Atlanta, 78% of the blacks reported their immediate reaction to the death of Dr. King as "very shocked, sad" and 30% of the whites reported the same thing. Only 1% of the blacks as compared to 14% of the whites reported their reactions as "indifferent."[17] Although it is dangerous to extrapolate these results to other cities, these reactions graphically illustrate the division between the races.

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[17] *Atlanta's Reaction to the Death of Martin Luther King, Jr., Tabular Series A: Variations by Race and Sex,* Center for Research in Social Change, Emory University, Atlanta, Georgia, July 18, 1968, Item 6, reported in *Riot Data Review,* Lemberg Center for the Study of Violence, Brandeis University, August, 1968, No. 2.

XIII. Differences Between Segregated and Desegregated Settings

Daniel U. Levine

Among the materials available to teachers who seek guidance on how they might improve educational opportunities and conditions for Negro students, very few recognize that what a teacher should do to help minority youngsters in a desegregated school at times might be different from what the same teacher should do toward this end if working in an imbalanced, predominantly black school.

If the imperatives in the two situations are basically the same, the teacher need not worry about demands on his flexibility and perceptivity beyond those that normally exist in any classroom setting. If, however, these imperatives differ with respect to whether the school or classroom is segregated or desegregated, an instructional approach appropriate in one situation might be inappropriate and hence might require greater or lesser modification in the other. Particularly in view of the facts that teachers who change positions or assignments frequently move from one situation to the other and that educators, like other people, tend to rely on methods and approaches which have worked in the past without critically examining their applicability to a new or changed setting, differences between the two situations may result in ineffective educational programming unless adequate attention is given to analyzing the meaning and implication of these differences.

Based on experience and observation in both desegregated and *de facto* segregated schools, I believe that there are important considerations which differentiate the two situations with respect to the teacher's efforts to help Negro students perform at the highest possible level in the school. Those differences center on the issues of 1) teaching concerning the history and culture of Black Americans and 2) motivating and encouraging black students to set high standards for themselves in the classroom.

1. Teaching Negro History and Culture

As revealed in study after study of curricula and instructional materials in the elementary and secondary schools,[1] history generally has been and continues to be taught in a way that falsifies[2] the history of black people in the United States and fails to recognize[3] the substantial contributions Black

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[1] For examples of such studies, see Kenneth M. Stampp, *et al.*, "The Negro in American History Textboks" in Meyer Weinberg (ed.), *Integrated Education* (Beverly Hills, California: Glencoe Press, 1968), pp. 197-202; Paul C. Deane, "The Persistence of Uncle Tom: An Examination of the Image of the Negro in Children's Fiction Series," *The Journal of Negro Education*, v. 37, no. 2 (Spring, 1968), pp. 140-145; Otto Klineberg, "Life Is Fun in a Smiling, Fair-Skinned World," *Saturday Review*, February 16, 1963, pp. 75-77, 87; and Irving Sloan, *The Negro in Modern American History Textbooks* (Chicago: AFT, 1966).

[2] e.g., Slave owners protected their investment by providing good physical surroundings which kept most of their slaves content and often "happy" to be in servitude; the reason that freed Negroes were excluded from Southern politics was because the governments in which they were prominent during Reconstruction were more corrupt than state governments elsewhere in the country.

[3] e.g., Hundreds of thousands of youngsters in Chicago have studied the contributions of various groups in local history without ever having learned that DuSable—the "first citizen" of Chicago—was a Negro; millions of students have studied westward expansion without learning that Negroes played a significant part in exploration, frontier life, and other aspects of this history. For material on this latter history, see Philip Durham and Everett L. Jones, *The Negro Cowboy* (New York: Dodd, Mead, 1965).

Americans have made to the development of the nation. As William Loren Katz has summarized the situation in his *Teachers' Guide to American Negro History*, "Although the Negro has played a significant role in history since the dawn of civilization, his contributions have been ignored by historians and his face has rarely appeared in history texts. Even Paul Revere's famous drawing of the Boston Massacre portrays a battle among whites, despite the fact that Negroes were present and one leader, Crispus Attucks, was among the five American martyrs."[4] Even such popular and widely used a text as *The Growth of the American Republic* by Morison and Commager, Katz points out, referred to black slaves as "Sambo" and put forward the discredited thesis that, "The majority of the slaves were adequately fed, well cared for, and apparently happy."[5]

By perpetuating such myths as the stereotype of the "happy slave" who cares little for freedom or justice, these distortions and omissions have helped generate harmful stereotypes and thus have hampered the advancement of Black Americans and the improvement of race relations in the United States. Given this deplorable failure to teach understandings that might help counteract negative stereotypes of Black Americans which have been prevalent among students of both races,[6] there can be little doubt that the history and culture of Afro-Americans should be an important topic of study in every school. The mishandling and the neglect of these topics in the schools have indeed been scandalous and have been major factors in supporting social arrangements which have prevented Black Americans from achieving equality with other racial and ethnic groups.

In attempting to rectify these distortions and omissions, teachers would be well advised to approach the problem differently in desegregated than in predominantly black schools. Attempting to teach black history and culture in desegregated schools, on the one hand, more than a few teachers have reported that care must be taken to "integrate" relevant material into larger units which deal with the history and contributions of many groups and thus do not single out Negro history as the sole object of study for too long a period of time.[7] The result of the latter approach, in many cases, is to immobilize some black youngsters by contributing to the sense of anxiety many already feel in desegregated schools. Empirical research has shown, in this regard, that there is a tendency for black students dealing with problem-solving tasks to show more anxiety when working on integrated than on segregated teams[8] and that black youngsters in integrated schools tend to have a lower self-concept of their learning abilities (though a greater sense of control over their futures)[9] than do black youngsters in segregated schools. It is a very difficult job, as Fantini and Weinstein have pointed out in their booklet *Making Urban Schools Work,* to teach black youngsters the "300-year . . . story of their horrible containment by this country . . . so that it does not reinforce [their] negative images,"[10] and it is doubly difficult to do so in integrated schools in which isolating black history for too much special treatment may cause black students to feel more discomfort in the classroom. Conversely, some white students in the integrated school may feel that special units on black history and culture are being introduced to "placate" civil rights groups, thus giving them an excuse to "write off" such material as propaganda. When black history is fully integrated into the regular curriculum, on the other hand, it is easier for white students to see the relevance of this material and to assess it in a constructive context.[11] To exclusively emphasize otherwise valuable material on black history rather than to place it in a more comprehensive framework often appears, therefore, to be destructive of several of the purposes which such material is designed to serve in the first place.

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[4] William Loren Katz, *Teacher's Guide to American Negro History* (Chicago: Quadrangle Books, 1968), p. 5.

[5] *Ibid.*, p. 6.

[6] Many specific examples of the negative self-images which many Black Americans have acquired or have had to fight to resist and which were generated and/or compounded in the school curriculum can be found in interviews conducted by Harold Isaacs and reported in his book, *The New World of Negro Americans* (New York: Viking, 1963).

[7] This generalization is based on the author's experience teaching in several schools as well as on the oral and written reports of a number of teachers who have participated in desegregation workshops he has directed under federal, state, and local teacher training programs.

[8] Irwin Katz, "Review of Evidence Relating to Effects of Desegregation on the Intellectual Performance of Negroes," in A. Harry Passow, *et. al.* (eds.), *Education of the Disadvantaged* (New York: Holt, Rinehart & Winston, 1967), pp. 124-154.

[9] James S. Coleman, *et. al.*, *Equality of Educational Opportunity* (Washington, D. C.: U. S. Government Printing Office, 1966).

Lest the views expressed above be somehow construed as a warrant to neglect Negro history and culture, the following supplementary points also should be made with reference to curriculum in the desegregated school:

a. Besides carefully but systematically incorporating pertinent materials into the curriculum of the desegregated school, it is also possible and desirable to make special arrangements which enable black students to carry on additional or advanced study of subjects involving their heritage and the special problems they face as a discriminated-against minority. Instruction and assignments can be individualized to allow pupils to work independently or in small groups on studies dealing with their particular racial or ethnic heritage.[12] Another possibility which is particularly suited to the upper elementary and secondary grades, alternately, is to utilize open-ended assignments which allow and encourage black students to pick biographies of Negroes from among a larger list of books which they might be asked to use in preparing oral or written reports in English, social studies, science, or other subjects.[13]

b. Although certain materials may seem on their surface to focus almost entirely on topics pertaining to the history or culture of Black Americans, closer examination shows that in important respects their content can be viewed as more general or universal. Such materials, therefore, probably could be introduced into the desegregated classroom on an almost unlimited basis without worrying too much about possible negative consequences among students of either race—provided, of course, that the teacher endeavors to and succeeds in underlining their general meanings and implications. Emotionally moving "classics" with obvious relevance for family life[14] should be considered in this category, as should the speeches of government leaders who address themselves to the problem of race relations. Similarly, some of the better guidance materials that deal with the lives of successful Black Americans[15] have very broad application in terms of the obstacles to growing up and social mobility which every child—and particulalry the low-income child of whatever color—may face in a complex urban society; such materials therefore lend themselves to profitable discussion within a broad frame of reference.

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[10] Mario Fantini and Gerald Weinstein, *Making Urban Schools Work* (New York: Holt, Rinehart & Winston, 1968), p. 22.

[11] The tendency for white students in desegregated schools to react more positively to "integrated" rather than "isolated" materials on black history may partly account for data which showed that history teachers in desegregated schools in Chicago and Kansas City were reluctant to use the fine five-part E.T.V. series titled *One Nation Indivisible* which was shown nationally in the spring of 1968.

[12] William Ayers, "Discussion," *Harvard Educational Review,* v. 38, no. 1 (Winter, 1968), pp. 142-148.

[13] Joy Clumsky, "Report of Semester Projects on Utilizing the High School English Curriculum to Improve Intergroup Relations" (unpublished paper prepared for the Southeast Desegregation Workshop, Kansas City, Missouri, May, 1968).

[14] e.g., Lorraine Hansberry's play *Raisin in the Sun.*

c. Much can be done to lead gradually into a discussion or consideration of controversial or emotion-laden topics which may tend to be disruptive and unproductive if introduced into desegregated classrooms too abruptly and without adequate preparation. For example, just because the frank discussion of open housing among students in desegregated classrooms in a changing community sometimes sets white and black students against one another does not mean that teachers should avoid topics of such extreme importance for the attitudes and understandings of students in both groups. What it does mean, of course, is that the teacher should plan a sequential set of assignments and discussion questions through which students can master the skills needed to engage in a penetrating study of topics which in one way or another are going to influence the problems that arise in their school as well as the future of their community. For teachers in the desegregated school to ignore such problems because they *are* difficult and dangerous to handle would be to behave in a blantantly short-sighted and irresponsible manner.

To summarize these three supplementary points in a somewhat different way, it might be said that no more than in the segregated school are teachers in the desegregated school ever justified in citing special problems which may exist in their situation to evade their profound responsibility to incorporate the study of black culture, black history, and related topics as a means for improving the self-image of Negro students and for working toward improved intergroup relationships among all students.

In the predominantly Negro school, as contrasted with the desegregated school, it is desirable to place greater emphasis on materials and studies dealing with black history and black culture. Precisely because one of the major consequences—and motivations—of racial segregation in the United States is to generate feelings of powerlessness among minority citizens and hence doubt concerning their capacity to function effectively in school and/or society,[16] the teacher in a predominantly black school can hardly help students overcome the psychologically debilitating effects of segregation without incorporating a major emphasis on these studies.

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[15] e.g., The film *They Beat the Odds* distributed by the University of California; the film strip and record set titled *They Have Overcome* (Pleasantville, N. Y.: Warren Schloat Productions, 1968).

[16] As Katz has argued in an eloquent message to teachers, the falsification of history to exclude and distort black history and culture served as a potent force to reinforce the subordinate status of Black Americans:

> The distortion of the Negro's past has always had a purpose. The assertion that the Negro has no history worth mentioning is basic to the theory that he has no humanity worth defending. Deliberate misinformation has been used to justify slavery and discrimination.

William Loren Katz, *op. cit.*, p. 6.

Given the many barriers erected to prevent Black Americans from obtaining equal opportunities, the fact of attending a segregated school has been enough to convince many black youngsters that the cards are stacked against them and that they have little control over their own future.[17] For many, it is but a short step first to wondering whether it is their own intrinsic inadequacy which has led to their being kept apart in a separate community[18] and then to internalizing a negative self-assessment[19] which is highly destructive of an individual's will and capacity to function adequately in a competitive society. As was argued by the group of social scientists who did so much to discredit *de jure* segregation through their testimony in the famous case of *Brown vs. Board of Education of Topeka, et al.*, ". . . minority group children learn the inferior status to which they are assigned . . . as they observe the fact that they are almost always segregated and kept apart from others who are treated with more respect by the society as a whole . . . they often react with feelings of inferiority and a sense of personal humiliation."[20] For students in a segregated black school, therefore, it is desirable to make the emphasis on the history and contributions of Black Americans as systematic and pervasive as has been the virtual exclusion of materials on these topics from the history books and other instructional materials traditionally used in the schools.

Some may well define such an emphasis in terms of "Black Power." Discussion of the desirability of doing so is not relevant in this paper, though it certainly should be noted that much of the Black Power movement in recent years has centered on the "rediscovery" of black history and the "revival" of black culture, and for precisely the reasons described above.[21] What is important, from the point of view of the teacher in the predominantly black school, is that the obligation—under whatever name—to concentrate on studies and materials pertaining to black history and culture should be enthusiastically accepted and carried out. Indeed, one would be justified in concluding from this analysis that these topics should be made the very heart of the curriculum in the predominantly black school, and that instruction in the various subject areas such as social studies, language arts, and sciences should be structured fundamentally around them.

In effect, then, teachers in predominantly Negro schools need to help build a new myth among black youngsters in the United States, the term myth being used to refer not to magical or unreal perceptions of the world but rather to perceptions and interpretations of objects and beliefs toward which people feel a sense of shared reverence and which therefore help them to work together in advancing their individual and group interests. The historical and the contemporary myths according to which many whites and Negroes perceive black people as not capable of competing with the members of dominant social groups were meticulously and often consciously nurtured and propagated to convince black people there would be no point in challenging the status assigned to them and to assuage the conscience of whites who needed to square a formal commitment to democracy with the existence of openly undemocratic practices.[22] The lack of a feeling of personal secuirty and self-confidence these myths create among black youngsters in inner-city ghetto schools[23] then becomes a major factor in lowering their level of performance in the school and other social institutions. Because the old myths tend to run very deep, particularly among youngsters in segregated schools, they are not likely to be rooted out among segregated black students except as part of a comprehensive effort to help them appreciate and become familiar with the positive elements in their racial and cultural heritage. Unless he is falsifying history, therefore, the teacher in the predominantly black school should feel no qualms in magnifying the contributions Negroes have made to American history or their role in contemporary United States culture. Wisely selected exaggerations, in this context, might well be needed to compensate for the glaring and destructive distortions which the schools have done so much to perpetuate in the past and which are still tolerated in all too many classrooms today.

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[17] Coleman, *op. cit.*

[18] Gerald S. Lesser, *et. al.*, "Some Effects of Segregation and Desegregation in the Schools," in Meyer Weinberg, *op. cit.*, pp. 267-273.

[19] Martin Deutsch, *Minority Group Status and Class Status as Related to Social and Personality Factors in Scholastic Achievement* (Ithaca, New York: Society for Applied Anthropology, 1960).

[20] "The Effects of Segregation and the Consequences of Desegregation: A Social Science Statement," *Appendix to Appellants' Briefs in the Supreme Court of the United States, October, 1952.*

[21] Harold Cruse, *The Crisis of the Negro Intellectual* (New York: William Morrow, 1967).

2. Motivating Black Students in the Classroom

A second difference to keep in mind in working with black students in desegregated as compared with segregated schools involves the choice of approaches a teacher might use to encourage students to expend maximum effort in their schoolwork. In the predominantly black school on the one hand, the general point of view which should be clearly communicated to students is that minority youngsters must study harder and learn more if they are to improve their chances for success in later life. The major reason why this generalization must be introduced and reiterated in a direct way is that segregated minority group schools tend to be characterized by low expectations for the students who attend them.[24] In many schools attended primarily by Negro students or low-income students or Indian students or some other minority, that is to say, students are neither expected nor required to meet standards as rigorous as those characteristic of majority group students. It is precisely this lack of standards, indeed, which as much as anything else has made segregated education the colossal fraud that it has proved to be for socially or economically disadvantaged populations. The relative lack of standards in the segregated minority group school can be attributed, in turn, to a number of interrelated causes, foremost among them being that a) involuntary segregation, as noted above, has been and still is the larger society's mechanism for communicating the view that "We don't care what happens to you, you are inferior and not worth our concern, it makes no difference whether you achieve well or poorly as long as you stay in your place," a view which all too often has been accepted by the minority child himself; b) as St. Louis Assistant Superintendent of School Sam Sheppard has often pointed out, youngsters tend to use segregation as a "crutch" to justify lack of effort in the school; and c) some teachers in predominantly black schools tend to hold their students to lower standards of performance for fear of being accused of discrimination or inequity by irate parents and youngsters who may challenge grades or other evaluations as being unjustly low. Many black youngsters certainly have a deep emotional realization of the function that segregated institutions thus perform in American life, and react with all the hostility, alienation, frustration, and defeatism one would expect to find in such a situation, but it is a rare youngster who has a very sophisticated understanding of what this means in terms of his classroom experiences in a segregated school. Among the brighter youngsters, of course, particularly those who share the adolescent's natural aversion to having difficult demands made on them by teachers or other adults, the damage is likely to be the greatest. What is called for in the segregated situation, therefore, is a frontal assault on accumulated institutional traditions which allow students to "slide by" with very low standards of performance. Indeed, this kind of orientation appears to be one of the most vital ingredients accounting for the remarkable success of the New York Urban League's "storefront" school project. In the words of one perceptive observer who recently visited many of the storefront schools:

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[22] For a description and documentation of the manner in which racism in the United States has served both these purposes, see Pierre L. Van den Berghe, *Race and Racism: A Comparative Perspective* (New York: Wiley, 1967).

[23] One of the most moving descriptions by an inner city teacher of these feelings and their harmful effects on the achievement of youngsters can be found in *The Way It Spozed to Be* by James Herndon (New York: Simon & Schuster, 1968).

[24] John Neimeyer, "Some Guidelines to Desirable Elementary School Reorganization," in Staten W. Webster (ed.), *The Disadvantaged* (San Francisco: Chandler, 1966), p. 392; Kenneth Clark, *Dark Ghetto* (New York: Harper, 1965).

> No single group in the program—whites, blacks, militants, moderates—had a monopoly on good teaching or good streetwork. What the effective [staff] people did seem to share was a quality I first thought of as moralism and later came to think of as moral passion. There were no *laissez faire* teachers: the good ones I saw preached, made demands, and seemed to indicate that learning was a serious business. My impression was that the effective whites emphasized making something of yourself, while the blacks, especially the more militant, put more stress on commercial identity. The whites, when they erred, did so on the side of sanctimoniousness, the corresponding black temptation being a sort of showy bogusness.[25]

In the desegregated school, on the other hand, the situation may call for different tactics. Not that the underlying problem necessarily is basically different, for in the desegregated school many teachers are equally as quick to lower expectations and/or to tolerate unnecessarily low standards for black students as are their colleagues in segregated schools, particularly if many of their minority students are economically as well as socially disadvantaged. At the same time, however, teachers are asking for trouble when they attempt to motivate black students in desegregated schools by continually informing their classes of the need for minority citizens to "try" harder to equal the competitive standards of the larger society in order to overcome obstacles created by a heritage of segregation and economic deprivation. Publicly singled out in such a setting and explicitly or implicitly condemned as being less willing to work than are other students, socially or economically disadvantaged youngsters can be expected to react defensively by withdrawing from the classroom or by creating disturbances which allow them to release the sense of shame engendered by insensitive adults.[26]

Thus, taking into account the likelihood of these reactions, it would seem wiser to avoid too frontal an attack in attempting to motivate black students in desegregated schools. Especially since desegregation itself promises to accomplish part of this goal by providing black youngsters with a more realistic acquaintance with the competitive standards of the larger society,[27] other motivating devices such as instructional materials on the lives of successful Black Americans who encountered obstacles similar to those faced by youngsters today[28] should be used in place of blunt "sales" talks which in certain circumstances may have positive value in the segregated minority school.

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[25] Joseph Featherstone, "Storefront Schools in Harlem," *The New Republic*, September 7, 1968, p. 24.

[26] *Psychiatric Aspects of School Desegregation* (New York: Group for the Advancement of Psychiatry, May, 1957).

[27] Irvin Katz, *op. cit.*

On the latter point, the argument made above should not be interpreted as denying that teachers in predominantly black schools must be very sensitive in the way they encourage students to set high standards for themselves and to work diligently to meet these standards. In a segregated situation, too, it is easy for teachers (particularly white teachers) to antagonize and humiliate students with simple-minded statements that "You can do anything you want if only you try" and "If only you wouldn't be lazy like your parents and friends, you wouldn't have any problems inside or outside the school." I once heard a counselor tell a chronically tardy high school student in the heart of Chicago's Westside slum that "If you follow Benjamin Franklin and are early to bed and early to rise, you may become a world famous scientist." To this particular youngster, who had never had a chance to acquire even the most rudimentary skills needed to obtain a low-paying job in our economy, the statement was not only an example of dehumanizing lack of understanding on the part of a "syrupy-sympathetic" adult but a personal insult as well; he reacted accordingly. Obviously, what the teacher says and how he says it should be very carefully thought out in accordance with a feeling for the world view of the child—particularly in the case of a low-income child who grows up in the insecure and child-destroying world typical of many of the inner core parts of the big city ghetto.[29] The underlying point made above is not, however, basically altered: teachers in predominantly black schools can and should deal more directly and openly with questions involving educational requirements and standards than their colleagues in desegregated schools. In the former schools, for example, it is entirely appropriate and desirable to conduct frank discussions on the reason why economically or socially disadvantaged youngsters need to learn good work habits and not just aim at acquiring a high school diploma; in the desegregated school, on the other hand, teachers should deal with such topics more cautiously and indirectly in order to avoid any hint of an implication that they consider the low-income and/or the minority child to be less worthy or admirable human beings than are other students in the classroom.

It is unfortunate that we have any segregated schools at all. Similarly, the job of the educator would be easier if desegregation automatically guaranteed a good education for black students rather than merely setting the stage for enhancing their performance in the school. For the foreseeable future, there will be black students in both types of situations. If teachers are to be effective in overcoming the effects of the unequal opportunities which have been available to minority children, they not only must be alert to such differences between the two situations as are described in this paper, but should take these differences into account in planning and carrying out instruction in the classroom.

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[28] e.g., The series of booklets titled *Call Them Heroes* produced by the New York City Schools.

[29] For moving accounts of the enormous problems faced by the inner city minority child, see Claude Brown, *Manchild in the Promised Land* (New York: Macmillan, 1965) and Piri Thomas, *Down These Mean Streets* (New York: Knopf, 1967).

XIV. Postscript: Some Thoughts on Planning in the Desegregated School

DANIEL U. LEVINE

Like other major topics in education, desegregation raises issues and problems which are complex and somewhat unique to the situations in which they develop; hence neither this pamphlet nor any other source can be made to yield simple or magic formulas for the educator struggling to achieve the best possible program in the desegregated school. However, since our purpose has been to provide material bearing as closely as possible on actual school and classroom activities, it is appropriate to point out that the diverse papers in this pamphlet are not so unrelated as to lack common implications for decision-makers in the desegregated school.

Some of these implications will be transparently obvious to most readers. For example, it may seem trite to point out that educators must recognize the need to consider racial differences in planning every lesson and making every decision in the desegregated school, but this principle runs so consistently through the papers as to warrant special underlining. Perhaps some day race will be an unimportant consideration in the nation's classrooms, but for the foreseeable future it must be recognized as a factor of central importance in our schools as well as our society. We may agree that problems which arise in the desegregated school have their origins in the family and the community and in effect are dumped in our laps from outside the school, but this does not allow us to avoid dealing with them. It is fine for a teacher to *say,* "I am color blind in my work," or "I don't teach *white children* or *black children* or *yellow children but only children, period,*" especially if this signifies that he is making every effort to be as fair as possible to each child with whom he comes in contact; however, the teacher who actually *acts* as if racial, ethnic, and social class differences did not exist is heading for disaster. Unfortunately, racial issues in the United States simply cannot be verbally exorcised out of existence so easily. Years ago it was the teacher who made the ridiculous statement that "I teach *Biology* (or American History, or German, or Literature), and it's tough luck if a student doesn't 'get' what I offer him" who provided the prime example of self-righteous blindness in our schools; today the teacher who fails to recognize that many students will learn very little until they resolve uncertainties in self-identity and in their relationships with others of various racial and social groups probably causes equal havoc in the desegregated school.

Perhaps the most important implication to be derived from these readings is that teachers and administrators must look and plan ahead in the desegregated school and must take action far in advance of a problem's appearance if they wish to maintain a smoothly running educational institution characterized by a climate conducive to teaching and learning. For example, Ron Brinks' description of the "cheerleading incident" at Southeast High School suggests that such problems as arose in this case can be avoided only if action is taken to give a racial minority—whether white or black—a definite avenue for participating in all aspects of a school's affairs *before* dissatisfaction leads to open protests and confrontations between groups of students or between students and administrators. Once dissatisfaction and protests become intense, individuals tend to harden their positions and to get themselves in situations which lead to escalation rather than resolution of a conflict. What frequently happens next is that even after a minority has won the right to have assured representation and participation in keeping roughly with its numbers, the after effects of conflict may linger and lead to more extreme conflict in the future. In effect, then, lack of action to head off a problem in its incipient stages results in a circular process in which problems feed on each other until they get entirely out of hand. This recently happened in a Chicago-area high school where a group of black students who, because they constituted only ten per cent of the school's student body, had been virtually shut out of many extra-curricular activities reacted by marching on the board of education to demand that every other homecoming queen be chosen from among Negro candidates. No matter what else might be thought of such situations, it is unquestionable that they germinate for many years during which time intergroup relations difficulties slowly grow beyond the point when they could be easily or constructively resolved. From this point of view even a "crash program" undertaken to maintain positive intergroup relations in response to a series of major or minor crises in the desegregated school is already too late. Nowhere in education can the old platitude that "an ounce of prevention is worth a pound of cure" be more justifiably applied than in the desegregated school. As is now becoming clear in school district after school district all over the United States, the old "It can't happen here" mentality must quickly be replaced by the recognition that "It will happen here unless we act right now to develop and implement comprehensive, long-range plans for successful desegregation," or we are headed for deeper trouble than we will be able to handle.

What is involved in planning ahead to operate a school for successful desegregation? A few of the answers are suggested in the papers in this pamphlet. As turbulence and turmoil outside the school increase, it becomes all the more necessary for teachers to provide students with an opportunity to learn about and discuss issues involving race as they bear on the local community, the larger society, and particularly the school itself. On the one hand this means that administrators must arrange for extensive in-service training programs in which teachers can discuss and develop projects such as those described in this pamphlet. On the other hand it means the establishment of student human relations groups and school-wide human relations activities which reach the average student rather than just the school leaders and which receive sufficient continuing support and encouragement from the administration to make them a truly meaningful element in the life of the school.

Starting with teachers who have been given an opportunity to prepare themselves for the challenge of working in the desegregated school and with students deeply involved in activities to maintain good intergroup relations in the school, a comprehensive plan for successful desegregation should embrace at least the following distinct components worked out and implemented through the joint action of teachers, students, and administrators:

1. In many classes, but particularly in language arts and social studies, a significant part of the curriculum must deal with the history and contributions of Black Americans.

2. Black students or students identified with other racial and ethnic minorities should be given additional opportunities to elect to study subjects such as Current Strategies in the Civil Rights Movement or Swahili with which they may indicate a particular concern.

3. Everything possible must be done to integrate all of the school's extra-curricular and co-curricular activities. As an initial step in this direction, faculty members must recruit small teams of students from each racial group represented in the school.

4. Teachers must be alert to utilize seating assignments, assembly programs, etc., to discourage the formation and maintenance of racial "cliques" in the classroom, lunchroom, gymnasium, and elsewhere in the school.

5. Both the faculty and student body must develop a self-conscious awareness concerning language, attitudes, and interpersonal behaviors which lend themselves to misinterpretation by or create hostility among persons of one or the other race. Such awareness can be developed only through formal as well as informal study, through group discussion as well as personal self-confrontation.

6. Without isolating groups of hostile students by setting them apart in special classes for the "slow" or the "incorrigible," all that has been learned in the past eight or ten years concerning the education of economically disadvantaged students from low-income homes must be utilized to make instruction as meaningful and effective as possible throughout the school.

7. The administration and faculty must engage in vigorous efforts to keep parents continually informed concerning the quality of education (as measured by achievement tests, special instructional facilities and programs, etc.) in the school and to involve as many parents as possible in school-related activities—particularly those which bear on the improvement of intergroup relations in the school community.

The general activities listed above are cited only to illustrate the large variety of steps which can be taken as part of a comprehensive program to accomplish our educational goals in the desegregated school. As anyone knows who has worked closely with teachers in American schools or with young people growing to maturity in these difficult times, teachers and students possess tremendous reserves of creativity and ingenuity which serve them well in determining how to solve problems and establish constructive climates for learning in the school and classroom. Given the opportunity and a little initial guidance, they can be counted on to develop and carry out their own ideas for maintaining the desegregated school as a well-functioning educational institution.

None of this should be taken as saying, however, that even the best plans and efforts can guarantee consistent and uninterrupted progress toward the eventual goal. As is true in any other human institution—whether the family, an athletic team, or an upper-income segregated school—we are bound to encounter reverses which make us want to give up on the whole enterprise and retreat into some private world where life would be serene and uncomplicated. However, just as we learn that our private affairs inevitably include disappointments and pains as well as triumphs and pleasures, we must realize—and fortify ourselves with the realization—that problems in the desegregated school sometimes will cause us despair and frustration. Many of these problems will be of the kind that arise in any school or classroom, but others will be related to the fact that desegregation does present some special challenges for the professional educator. As professionals we would be wise to confront them as early as possible, before our field of maneuver becomes circumscribed by indecision or neglect and we find ourselves reacting helplessly to periodic crises rather than moving systematically toward high quality eduaction in the desegregated school.